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ROBERT ELLIOTT SPEER



*D. 574.7  
P. 314  
v. 2*

R. E. Speer.

Paul's life and thought; v. 2.

A living, personal view not speculative & objective. "It is here in  
the consciousness of what the purged Christ was to him in his per-  
sonal life, that we are to look for the genesis of Paul's theology," *Journal*

p. 14.

"It is manifest," says Paret, "that in his doctrinal conceptions Paul  
in the main elaborates the experience of his own earlier life. His doc-  
trine is a part of his person."

PAUL, an apostle of Christ Jesus according to the 1  
commandment of God our Saviour, and Christ Jesus  
our hope; unto Timothy, my true child in faith: |

This is good and acceptable in the sight of  
God our Saviour; |

5. The view of Christ.

I. Paul uses a number of titles for our Lord and a study of these will show his view of Him.

1. Saviour. One of the first terms used in his missionary tours. Acts xiii, 23.

Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus;

In the epistle of the imprisonment were the terms of the body. Eph. v, 23, Phil. iii, 20

For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body.

For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ:

Why was this view of Christ so?

In his last epistle the term occurs again constantly. "God, our Saviour", 1 Tim. I, 1, II, 3, IV, 10 Titus I, 3, II, 10, III, 4. But also of Christ II Tim. I, 10

but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel,

Titus I, 4, III, 6. To Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour;





2. Son almost wholly in the controversial  
quarters. Rom. I, 3, 4, 9, V, 10, VIII, 3, ~~X~~, 19, 32, 29

concerning his Son, who was born of the seed of <sup>3</sup> David according to the flesh, who was <sup>3</sup> declared to be <sup>4</sup> the Son of God <sup>4</sup> with power,

For God is my witness, whom I serve in my <sup>9</sup> spirit in the gospel of his Son, how unceasingly I make mention of you,

For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be <sup>11</sup> saved <sup>3</sup> by his life;

For what the law could not do, <sup>8</sup> in <sup>3</sup> that it was weak through the flesh, God, sending his own Son in the likeness of <sup>9</sup> sinful flesh <sup>10</sup> and as an offering for sin, condemned sin in the flesh:

For as many as are led by:  
<sup>15</sup> the Spirit of God, these are sons of God.

For the earnest expectation of the creation waiteth for the revealing of the sons <sup>20</sup> of God.

He that spared not his <sup>32</sup> own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

5  
II Cor. I, 19, I Cor. I, 9, XV, 28, Gal. I, 16, II, 20, IV, 4, 6  
Eph. IV, 13, Col. I, 13, I Thes. I, 10

For the Son of God, Jesus Christ,  
who was preached among you <sup>2</sup> by us, *even* <sup>2</sup> by me and  
Silvanus and Timothy, was not yea and nay, but in  
20 him is yea.

God is <sup>+</sup> faithful, through whom ye were called 9  
into the fellowship of his Son Jesus Christ our Lord.

And when <sup>-</sup> all 28  
things have been subjected unto him, then shall the  
Son also himself be subjected to him that did subject  
all things unto him, that God may be all in all.

16 and called me through his grace, to reveal his Son in  
me, that I might preach him among the Gentiles; im-  
17 mediately I conferred not with flesh and blood:

I have been crucified with Christ; 20  
<sup>5</sup> yet I live; *and yet* no longer I, but Christ liveth in  
me: and that *life* which I now live in the flesh I live  
in faith, *the faith* which is in the Son of God, who  
loved me, and gave himself up for me.

but when the <sup>-</sup> fulness of the time 4  
came, God sent forth his Son, born of a woman, born  
under the law, that he might redeem them which were 5  
under the law, that we might receive the adoption of  
sons. And because ye are sons, God sent forth the 6  
Spirit of his Son into our hearts, crying, Abba, Father.  
So that thou art no longer a bondservant, but a son; 7  
and if a son, then an heir through God.

till we all attain unto the unity of the faith,  
and of the knowledge of the Son of God, unto a full-  
grown man, unto the measure of the stature of the  
14 fulness of Christ:

who delivered us out of the power of dark- 13  
ness, and translated us into the kingdom of the Son  
of his love; in whom we have our redemption,

to serve a living and true God, and 10  
to wait for his Son from heaven, whom he raised from  
the dead, *even* Jesus, which delivereth us from the  
wrath to come.



Somerville says p. 121 that the term Ἰνσοῦ "da  
describes the man Jesus in his historical appear-  
ing. It never employed to describe the spiritual  
fellowship of believers with the Son of God who  
leads the Spirit. This has been pointed out by Harber

Commentar. zur Epheser Brief p. 411. "  
Somerville p. 122 holds that Paul's interest in the historic Jesus was  
not great. "The fact circumstance of the earthly life of Jesus has  
comparatively little interest for Paul, now that an exalted Christ has  
entered on a present activity in the hearts of men, in which the  
to waste in their experience (whatever) as that was most distinctive  
of the over Divine life. The fact represents Jesus as living to those  
lives in the days when Jesus was seen of men -  
"Oh to have watched Thee thro' the vineyard wander,  
Pluck the eye ear, and into evening roam!  
Followed, and known that in the twilight wonder  
before of angels show about they have "  
There is however, no trace of this belief in apostle's recorded words."

### 3. Jesus.

The old hebrew name was not the one most used by Paul,

yet Jesus was the object of his preaching.

Acts XV<sup>11</sup> 3 18 XXV<sup>11</sup> 23.

reasoned with them from the scriptures, opening and alleging, that it behoved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ.

And some said, What would this babler say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection.

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

And he had only a curse for whosoever should

preach another. II Cor. XI, 4.

For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye do well to bear with him.

It was Jesus as the Christ he preached & thought

Acts XV<sup>11</sup>, 5, 28

5 But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ.

for he powerfully confuted the Jews, and that publicly, shewing by the scriptures that Jesus was the Christ.

Jesus was the Jewish God raised to Israel Q. XIII. 23.

This thought of Jesus has been around the

sweet name. ~~Jesus established the Lord's Supper~~  
~~I Cor. XI, 23~~ The resurrection was the resurrection  
of Jesus A. XIII, 33. Rom. VIII, 11. I Thes. IV, 14. And the  
we raise up us with Jesus II Cor. IV, 14

and therefore also we speak; knowing that he <sup>14</sup>  
which raised up <sup>4</sup>the Lord Jesus shall raise up us also  
with Jesus, and shall present us with you.

And so Jesus is Lord of the life. God justifi-  
fies the believer in Jesus R. III, 26. The life of Jesus  
is in our bodies II Cor. IV, 11. The truth which we  
receive is in them. Eph. IV, 21. All that we do is  
to be done in the name of Jesus Gal. III, 17.

"For Jesus' sake" Paul was delivered unto  
death II Cor. IV, 11, and counted himself the servant  
of men. II Cor. IV, <sup>6</sup> as your <sup>17</sup> servants <sup>18</sup> for Jesus' sake.

The body in his body, the name of Jesus Gal.  
VI, 17. and in his body - the dying of Jesus II Cor.  
always bearing about in the body the <sup>10</sup>  
VI, 10. <sup>3</sup>dying of Jesus, that the life also of Jesus may be  
manifested in our body.

No man of God can care Jesus I Cor. XI, 3.  
He is Lord. I Cor. XI, 3. Rom. IV, 24. He delivers us from  
wrath to come I Th. I, 10. And one day at the  
name of Jesus lay down those bones Phil. II, 10.  
And those who sleep in Him God will bring  
with them. I Th. IV, 14

4. Christ. Rom. ix. 5

and of whom is Christ as concerning the flesh, <sup>2</sup> who is over all, God blessed <sup>3</sup> for ever. Amen.

taunted by John A. xix. 4. Gt the seed of Abraham Gal. III, 16. the end of the law. R. x. 4. He came pleasing not himself. R. xv. 3, Much or gentls II T. x. 1  
He died and rose. R. VIII, 34, XIV, 9

For to this end Christ died, and lived again, that he <sup>9</sup> might be Lord of both the dead and the living. But <sup>10</sup>

Why did He die? For man. R. XIV, 15, Sacrificed as our Passover I Cor. v. 7 For our sins II Cor. x. 3  
Gal. II, 21 <sup>3</sup> For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures;

I do not make <sup>21</sup> void the grace of God: for if righteousness is through <sup>4</sup> the law, then Christ died for nought.

By His death Christ proved His Messiahship Q. xvii. 3 xxvi. 23, Suffered the woeful, R. v. 6, 8, I T. VIII, 11, Took us far away, nigh E. II, 13, Led us to suffering which comfort us. II T. I, 5.

By His rising Christ raised us R. VI. 4, 9, VIII, 11, We were buried <sup>4</sup>

therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. knowing that Christ being raised <sup>9</sup> from the dead dieth no more: death no more hath dominion over him. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies <sup>1</sup> through his Spirit that dwelleth in you.



Eph. II, 5, 6, C. III, 1-3. And entered the coming  
resurrection as well as guarantee our  
faith I Cor. XV, 12-23.

Christ was the Messiah, G. IX, 22, XV, 3. He  
justifies us Gal. II, 17, Redeems us E. III, 13,  
free us J. V, 1, 2, 4, 24, G. II, 11, loves us E. V, 2, 25  
forgives E. III, 13. receives us R. XV, 7

Christ was the object of Paul's preaching.

G. IX, 20, XV, 3. Phil. I, 15, 16, 18, I Cor. I, 23. He was  
not ashamed of them R. I, 16. Christ sent him to  
preach I Cor. I, 17. The Gospel of Christ R. I, 16, XV, 19, 29,  
I Cor. IX, 12, 18; II C. II, 12, IV, 4, IX, 13, X, 14. Gal. I, 7. Phil.  
I, 27. I Th. III, 2. His converts were presented to

Christ II Cor. XI, 2 Christ himself became the principle  
of the commission to save all. R. XV, 8

Christ is all and all in all, <sup>C. III, 11</sup> "He was" that  
"Rock" to Israel, I Cor. X, 4. He is the head of every  
man I Cor. XI, 3, E. IV, 15, V, 23, He is the power of  
wisdom of God. I C. I, 24 all things are created  
as the shadow of His body, C. II, 17. The mystery of  
God holding all things C. II, 2.

that their hearts  
may be comforted, they being knit together in love,  
and unto all riches of the <sup>1</sup>full assurance of under-  
standing, that they may know the mystery of God,  
<sup>2</sup>even Christ, in whom are all the treasures of wis-  
dom and knowledge hidden.

He is all our life. Phil. I, 21, C. III, 4 Gal. II, 20.  
 In us. R. VIII, 10, II C. XI, 10, XIII, 3. Gal. II, 20, IV, 19,  
 E. III, 17, Phil. I, 20, C. I, 27. As have crucified  
 our flesh with him E. V, 24. died with him  
 R. VI, 8, VII, 4. C. II, 20, III, 3. Suffer with him R.  
 VIII, 17, P. I, 29. are crucified with him E. II, 20.  
 As are the - Christ. I C. III, 23, XV, 23, II C. X, 7,  
 XI, 13. P. III, 29, V, 24, I Th. II, 6 Separation from  
 him the dearest thing R. IX, 3 Our bodies  
 are members of him I C. VI, 15, XI, 12, 27, E. IV, 15.  
 Christ is the Sun R. X, 6-9. Giving light  
 E. V, 14, working in us R. XV, 18.  
 As love him R. XIV, 18, I C. VII, 22, E. I, 10, E. IV, 6,  
 C. IV, 12. As ministers of Christ I C. IV, 1, II C. VIII, 23,  
 XI, 23; Col. I, 7. As have his mind I C. II, 16,  
 have him E. IV, 20. As under law to Christ.  
 I C. IX, 21. As the representatives I C. III, 3, V, 20,  
 VIII, 23. Joint heirs with him R. VIII, 17. His  
 spirit necessary R. VIII, 9. As know C. II C. V, 16  
 follow C. I C. XI, 1. As for C. II Th. III, 5. As to  
 be with C. P. I, 23

But I am in a strait betwixt the two, having the  
 desire to depart and be with Christ; for it is very far  
 24 better:



Le Joncville p. 293. Deismann holds that Paul created this phrase & that the underlying idea is that Christians live in the element Christ as birds live in the air & fishes in the sea, and the roots of plants in the earth. So Paul describes the closest conceivable communion with Christ. Karl interprets the phrase as equivalent to the personal influence of a spiritual Being to which the man is subject who can be described as "in Christ." While these phrases do not mean precisely an "abiding within the exalted Christ", but often only the sphere within which any action takes place e.g. Rom. X, 1, 3, 9, Col. II, 7, I Thess. III, 2.

"In Christ." "I say the truth in Christ" R. IX, 1.

"We are one body in C." R. XI, 5. His companions  
were fellow workers in C. R. XVI, 3, 4. He was in  
C. only for others R. XVI, 7. Appeared - appeared in C.  
R. XVI, 10. Constitution was broken in C. I C. III, 1.

was also in C. II C. IV, 10. Might have 10000 tutors in  
C. only Paul for father II Cor. IV, 15. "My ways which  
I in C. II C. IV, 17. In C. as we to be made alive as  
we died in Adam II C. XV, 22. The dead are asleep in

C. I C. XV, 18. We hope in C. not only in this life II C. XV, 19.  
God strengtheneth us in C. & ancients us. II C. I, 21. He also  
always leads us in triumph in C. II C. II, 14. Paul

speaks in C. as of sincerity, as of God, in the sight of  
God. II C. <sup>XVI, 19</sup> II, 17. He said will it do away in C. II C. III, 14

of in C. a man is a new creature II C. V, 17. God was  
in C. reconciling the world to himself II C. V, 19 Paul

"knew a man in C. 14 yrs. ago." II C. XII, 2. "The churches  
of Judaea which were in C. 9. I, 22. We are justified

by faith in C. 9. II, 16. but he is not minister of sin  
if we are born to the sinners while believing or

claiming to be justified in C. Gal. II, 17. We who  
are baptized into C. but are C. Gal. III, 27. We are

blessed with every spiritual blessing in the

heavenly place in C. E. I, 3. All things are to be  
 summed up in C. E. I, 10. We who have hoped in  
 C. create then to the praise of his glory E. I, 12 God's  
 power to reward those in the working of the strength  
 of his might which he wrought in C. in this resur-  
 rection & ascension E. I, 20. Paul's bonds became  
 manifest in C. Phil. I, 13, there is comfort in C. Phil II,  
 1, and consolation of love & fellowship of the Spirit  
 & tender mercies and compassion. Paul's fervor &  
 longed to be set at last to righteousness which is  
 the faith in C. Phil. III, 9. The Colossian saints and  
 faithful brethren are in C. Col. I, 2. Their faith in C.  
 was steadfast. He dead in C. shall rise first I thess.  
 IV, 16, In C. Paul had boldness to rejoice what was  
 fitting Phil. 8. Would not P. refresh his heart in  
 C. Phil. 20

Yea, brother, let me have <sup>1</sup> joy of thee in the 20  
 Lord: refresh my heart in Christ.

At all was in C. what was the nat gl?

The love gl. R. VIII, 35. II C. V, 14. E. III, 19

The cross gl. II C. I, 17. G. VI, 12. P. III, 18

The mind gl. II C. II, 16.

The person gl. II C. II, 10.

The blood gl. II C. X, 16. E. II, 13

The body gl. II C. X, 16. E. IV, 12

The sufferings gl. II C. I, 5.

The afflictions gl. C. I, 24

A sweet sorrow gl. II C. II, 15.

The judgment gl. II C. V, 10

The pray gl. II C. VIII, 23.

The obedience gl. II C. X, 5.

The meekness & gentleness gl. II C. X, 1.

The truth gl. II C. XI, 10

The power gl. II C. XII, 9

The grace gl. Gal. I, 6.

The law gl. G. VI, 2

The mystery gl. E. III, 4. C. IV, 3.

The gift gl. E. IV, 7

The unseen things richer gl. E. III, 8

The gods gl. II C. II, 12

The fulness gl. E. IV, 13

The kingdom gl. E. V, 5

The work gl. P. II, 30

The day gl. Phil. I, 10. II, 16.

II Th. II, 2

The circumcision gl. C. II, 11.

The word gl. C. III, 16.

The name gl. II Di. II, 19

The fear gl. E. V, 21

The patience gl. II Th. III, 5

The church gl. R. XVI, 16

old version has read "by C." do!

Christian are an gift of gr. II Cor. III, 3. Tho  
 C. Paul trusted the Corinthian were such II Cor. III, 4.  
 John's comfort abounded to us thro Christ. II Cor. I, 5.  
 we are justified in C. I, II, 17. He feared lest the  
 message of the Gos. should be corrupted from the  
 simplicity of the purity that it toward. E. II Cor. XI, 3.  
 He had espoused them to no husband that he might  
 present them as a pure virgin to C. II Cor. XI, 2.  
 Epaphroditus was the first messenger of the Gos into C. R. XVI, 5.  
 The law was tutor to bring us unto C. I, III, 24. The  
 church is subject to C. E. V, 24. The churchman her  
 as a husband E. V, 29. Beware as to sin in  
 singleness of heart as unto C. E. VI, 5. Jealousness of  
 faith to become speaketh unto C. Phm. 6. With C.  
 Paul was crucified I, II, 20, quickened E. II, 5.  
 & desired to depart also. P. I, 23. The Eph. began the  
 gospel was now separate from C. E. II, 12. Those  
 who would be justified by law are severed from  
 Him. Gal. I, 4. Younger widows was wanted to C &  
 want to marry. I Tim. V, 11. As our sin is sin  
 to C. II Cor. VIII, 12. He will judge us. R. XIV, 10, II Cor. V, 10



It is no wonder then that Paul claimed the  
 pre-eminence for such a Christ: I Cor. I, 13, xv, 23,  
 II Cor. vi, 15. G. Col. I, 18. Counted all things loss for  
 C. P. III, 7, Col. II, 8, 14. Subjected all his thoughts to  
 II Cor. x, 5. "For Christ's sake" - "we are fools." I Cor. IV, 10  
 "I take pleasure in weakness, in injuries, needs,  
 fear, persecutions, distresses," II Cor. XII, 10. R. altus  
 O. V. E. IV, 32 "God in C." papers 7 "for C. sake."

Journale p. 135 "The term had except when he quotes  
from the O. T. (in which case κύριος is used of God,  
being the Septuagint translation) uniformly denotes  
Christ in Paul's Epistles. That he regards it as Christ's  
proper designation we see from I Cor. VIII, 5, 6, also from  
Eph. I, 5; I Cor. XII, 5. Whenever 'had' occurs we are to  
understand him as referring to Christ. I Cor. IV, 19, III, 5,  
VII, 17, Rom. XIV, 4 which will address an exception  
as to only in appearance."

## 5. The Lord.

The Lord of earth. Jas. His brother Jas. I, 19  
God raised up the Lord. I C. VI, 14. After they had  
created the Church of God I C. II, 8. God raised up J.  
over the Church from the dead R. IV, 24. Then Paul sees  
in the Damascus vision A. IX, 5, 6, XXII, 8, 10, XXVI, 15.  
He saw the Church, A. IX, 27, I Cor. IX, 1. And the Church spoke to him

The Lord of the spiritual life and service  
at Antioch Paul ministered to the Church, A. XIII, 2. The  
hand of the Church was upon him A. XIII, 11. Elymas re-  
sisted the right ways of the Church, A. XIII, 10. Paul preached  
the word of the Church, A. XV, 35, 36; XVI, 32. He commended  
his churches to the Church, A. XIV, 23. Lydia was partici-  
pate to the Church, A. XVI, 15 who had opened her heart  
A. XVI, 14. He served the Church, A. XX, 19, R. XII, 11. The Church  
assigns duty & privilege I C. III, 5. He is the sole  
judge of life & service, I C. IV, 4. Paul's coming  
was "if the Lord will" I C. IV, 19. His teaching was  
with the Church, the same original & some quoted  
from the Church, I C. VII, 10, 12. His authority for building up  
was from the Church, I C. XIII, 10. He brought the Church to  
take away sin from I C. XII, 8. He is approved  
of the Church, commended I C. X, 15. He would

tang "i to h. permit" IC. XVI, 7. It was the h. who  
 commanded him to go to the furnace G. XIII, 47  
 the h. knows this II D. II, 19, but goes his  
 danger the h. delivered him II D. III, 11, and stood  
 by him & strengthened him II D. IV, 17

The phrase "in the bad" like "in Christ";

shows this comprehending place of grace. The  
 is the sphere and location of all. He asked  
 the Romans to remain whole in the h. R. XVI, 2.  
 Amplias and Reges were beloved in the h.  
 R. XVI, 8, 11. These labored in the h. R. XVI, 11. The  
 labored in the h. <sup>IC. XVI, 19</sup> R. XVI, 22. The that point, let him  
 say in the h. <sup>IC. I, 31</sup> Imitation, was purchased in  
 the h. IC. IV, 17. He served in the h. as the bad's  
 punishment IC. VII, 22. Right marriage as in  
 the h. IC. VII, 39. The cov. was his work in the  
 h. IC. IX, 1, and the love of his apostleship in  
 the h. IC. IX, 2. In the h. man is not without the  
 woman, nor vice versa. IC. XI, 11. Christ, labor  
 not in vain in the h. IC. XV, 58. Doors opened  
 to him in the h. II C. II, 12. The whole building is  
 growing into a holy temple in the h. Eph II, 21  
 It was the prisoner in the h. E. IV, 1. The stone

and baptized into the L. E. IV, 17. The Eph. were one  
 darkness but now light in the L. E. V, 8.  
 Children were to obey their parents in the L.  
 E. VI, 1. "Be strong in the L." E. VI, 10. Archippus was  
 a beloved brother & faithful minister in the  
 L. <sup>C. IV, 7</sup> E. VI, 21. "The brethren in the L." Phil. I, 14. He  
 trusted in the L. that he might come to Philippi.  
 P. II, 24. "Receive Epaphroditus in the L. with all  
 joy" P. II, 29. Rejoice in the L. P. III, 1, IV, 4. "I rejoice  
 in the L. greatly" P. IV, 10. Stand fast in the L.  
 P. IV, 1. Be of the same mind in the L. P. IV, 2. As  
 ye read. C. I, of the L. walk in them, C. II, 6. Unice  
 to in meisters. as in fitting in the L. C. III, 18.  
 He lived if he there. stood fast in the L. I Th. III, 8.  
 "Know them that are over you in the L." I Th. V, 12.  
 He had confidence in the L. touching the three. II Th. III, 4.  
 Opelman, a brother beloved in the L. Hebrew. 16.  
 "let me know how ye get on in the L." P. III, 20. Chosen  
 in the L. R. XVI, 13. A ministry recd. in the L. 2. 9.  
 Androchippus C. IV, 17

And say to Archippus, Take heed to the  
 ministry which thou hast received in the Lord, that  
 thou fulfil it.

And so he speaks, too, of the mind of the Lord,  
 R. XI, 34, I C. II, 16 "who hath known it?" - the  
 things of the L. cared for by the unmarried I C. VII, 32, 34.  
 - the L's. table of which we are part above I C. X, 21.  
 - the body, blood of the L. I C. XI, 27 - of the chasten-  
 ing of the L. I C. XI, 32. The commandments of the L.  
 I C. XIV, 37, - the work of the L. I C. XVI, 10 - the spirit  
 of the L. when there is liberty II C. III, <sup>17</sup>17. - the place of the L.  
 II C. III, 18. - the terror of the L. (fear in Rev) II C. V, 11.  
 the grace of giving ministers of peace to the place of  
 the same L. II C. VIII, 19 - visions & revelations of the L.  
 II C. XI, 1 - the cries of the L. Eph. V, 17. - the nurture &  
 education of the L. E. V, 3. - the excellency of the know-  
 ledge of G. of the L. P. III, 8. - washing, washing of the L.  
 Col. I, 10. - imitators of the L. I Th. I, 6. - the word of the  
 L. I Th. I, 8, 10, 15, II Th. III, 1. - the day of the L. I Th. V, 2  
 the face of the L. bringing destruction II Th. I, 9. - brethren  
 at their. were beloved of the L. II Th. II, 13. - the grace  
 of our L. exceedingly abundant I Pe. I, 14. - the holi-  
 ness of our L. II Pe. I, 8 - the mercy of the L. II Pe. I, 8  
 - as the servant of the L. sin. must not strive  
 II Pe. II, 24 - the cry of the L. I C. X, 21, XI, 27 - knowable  
 in the sight of the L. III, 21



Jesus was the head, the sovereign & director of  
 Paul & in of us - the son the in of God, head of  
 heaven & earth A. XVII, 24. h. over all to it rich  
 unto all that call on Him. R. X, 12 This word was  
 supreme I C. VII, 10, 12. Every man with the h. calls  
 him to. I C. VII, 17. He is h. of & for our bodies I C. VI, 13.  
 We are to attend upon Him with out distraction.  
 I C. VII, 35. He reach in His I C. X, 26, 28. He is not to  
 be provoked to jealousy I C. X, 22. So express that he  
 is h. in the spirit I C. X, 3. The h. is the spirit  
 II C. III, 19. The man is appeared when the h. com-  
 mended II C. X, 18. Blessed is the man to whom  
 the h. does not impute sin. R. IV, 8. His "sayings"  
 are conclusive and authoritative R. X, 11, 19, XIV, 11  
 - his sayings with serpents. A. XV, 17. "They  
 will not hear me" the h. said I C. XIV, 21. He said  
 "Be ye separate" II C. VI, 17, 18.

All Paul's confidence was in the h. and he  
 knew in a way the will of the h. The h. knew  
 the thoughts of the will that they were vain I C. III, 20  
 when he found it was speaking not of the h.  
 II C. XI, 17. He had asked, but preachers showed  
 him of the rope. I C. IX, 14. Thus the h. have had

confidence in the Gov. that they would be "more rich-  
 ally persuaded" Job. v. 20. From the h. he & his children  
 received the reappearance of the inhabitants Cal. II, 24.  
 The commandments he gave were of the h. of I Th. IV, 2!  
 The h. would make his counsel increase &  
 abound in love I Th. III, 12. The advised the Thess.  
 of the h. I Th. v. 27. The h. showed direct their hearts  
 into the love of God the patient waiting for C.  
 II Th. III, 5. The h. of peace kindly showed give them  
 peace at all times & in all ways II Th. III, 16. The h.  
 showed love with them all. II Th. III, 16. The h. would  
 give mercy to the house of David. II De. I, 16 Many  
 such prophecies - II De. I, 18. "The h. give the under-  
 standing in all things II De. II, 7" The h. reward a.  
 to their works" II De. IV, 14 So Jer. with the same  
 confidence was to change the <sup>me</sup> sick before the h.  
 II De. II, 14

Of these things put them in remembrance, charging 14  
 them in the sight of the Lord, that they strive not  
 about words, to no profit, to the subverting of them  
 that hear.

Most of all did Paul think & speak of the h.  
 as he looked forward. The h. will execute his  
 word on the earth R. 1x, 28. This in darkness  
 was his hope - as also that the h. of Joboach had  
 by a seed. R. 1x, 29. "until the h. come" 1C. 1v, 5. In  
 that supper recd. from the h. 1C. xi, 23 we show  
 faith to his death until the come. 1C. xi, 26. and  
 we live when we do not discern in that  
 feast his - the h. - body which was & will come  
 again 1C. xi, 29. So while present in body and  
 absent from the h. he longed to be absent from  
 body & present with h. 1C. v, 6, 8. In that day (that -  
 some good thing any man doeth he shall re-  
 ceive gain from the h. E. vi, 8. Even then the h.  
 was at hand. Phil. 1v, 5. The angels goe home -  
 presently 1Th. 1v, 6. but the angels that are abiding  
 by unto his coming shall also catch up together  
 1Th. 1v, 15. when the - the - shall descend from  
 heaven with a shout 1Th. 1v, 16. The living in  
 the shall meet the h. in the air 1Th. 1v, 17. who were  
 with the h. 1Th. 1v, 17. The day of the h. cometh  
 like a thief in the night 1Th. 5, 2. The h. is  
 therefore who shall establish us for such times

II Th. III, 3. At that day the h. the righteous judge we  
 give Paul a deep love of the coming a crown  
 II Ti. IV, 8 even as the h. would deliver him  
 he knew - from every Evil II Ti. IV, 18

Who can wonder at this passionate devotion  
 to such a God - that all things dwayed in y.  
 with Him. Whosoever calls on His name shall be  
 saved R. X, 13. All the Gentile Nations praise His h.  
 R. XV, 11. Men moved such get the h. sdo. A. XV, 17.  
 He is the second man, the h. from heaven II. XV, 47.  
 However so many differences there are - there is one  
 A. II. X, 5. One h., one faith, one baptism E. IV, 5  
 J.C. in this h. Phil. II, 11. Whosoever we do we do  
 to do so in the name of the h. & C. III, 17. He is  
 the h. of h., the only begotten II. VI, 15

I wrote these last four papers in the Roxan.  
 House, Acton, when snow bound on Feb 13 1814  
 a way home from Pittsburg. J.C. is hard - of the  
 weather and of our our way!

Domenico p. 121. "The term 'Christ' when conjoined  
with Jesus in the Epistles always points to  
the religious significance Jesus has for believ-  
ers."

6. Jesus Christ.

In Paul's first Epistles, I & II Thess. this title was used. It is always the Lord J.C. And it is not used much in I & II Tim. had in the great title there. or Christ Jesus. J.C. is used most frequently in the controversial epistles R., I & II Cor. Gal. and much in Phil.

Does not this seem almost the most tender name? Appears to have used it almost exclusively in connection with the closest relationship of Jesus to see & the largest significance to our personal spirits

Paul had been called to be an Apostle of J.C. I Cor. I, 1; II Cor. I, 1; E. I, 1; Col. I, 1; I & II Tim. I, 1. And Apostle through J.C. Gal. I, 1. A servant of J.C. R. I, 1. Phil. I, 1

His name was the name of J.C. "Now unto him that is able to establish you by his word & the preaching of J.C." R. XVI, 25. J.C. was preached Gal. II, 19. J.C. was evidently set forth crucified - placarded by us. Gal. III, 1. He was taught his name by revelation of J.C. Gal. I, 12. He wanted to know nothing but J.C.



For I determined not to  
know anything among you, save Jesus Christ, and him  
crucified.

IT. II, 2.

Why? J.C. was the only foundation IT. III, 11.

the corner stone E. II, 20. ~~The gift of God is eternal~~  
~~life thro J.C. R. VI, 23. We have been baptized into~~  
~~J.C. R. VI, 3. From unright unto righteousness we~~  
to eternal life by J.C. R. V, 21. Glory of God has been  
revealed in the face of J.C. IT. IV, 6. God has  
revealed us to us by J.C. IT. V, 18. We are  
justified by the faith of J.C. Gal. II, 16. The righteous-  
ness of God thro faith in J.C. has been manifested  
to all who believe R. III, 22. And all of the grace  
of the one man J.C. was made to man Adam's  
worse work. R. V, 15.

"Our Saviour J.C." 2d. II, 13. We are the vessels of  
J.C. R. I, 6. The grace of God is given us by J.C.  
IT. I, 4. We have the fellowship of the Son J.C.  
into which the Father has God has called us IT. I, 9.  
We are predestinated by J.C. unto so. E. I, 5. ~~Even~~  
~~as God created all things by J.C. E. III, 9. All the~~  
fruits of righteousness are thro J.C. Phil. I, 11. The  
promise by faith in J.C. is given to them that be-  
lieve Gal. III, 22. In J.C. the blessing of Abraham  
came to the Gentiles Gal. III, 14. In J.C. only J.C.

• the faith available - circumcision does not -  
Gal. V, 6. And except we be reprobated J.C. is in  
us II Cor. XIII, 5

The day of J.C. was come P. I, 6. but there was  
shown with the spirit of J.C. P. I, 19, see the things  
which are J.C. Phil. II, 21. For by J.C. God will  
judge the secrets of men R. II, 16. And we shall  
reign in life by the one J.C. R. V, 17. So God thus J.C.  
be glory R. XVI, 27 (note R.V.)

J.C. was very much to Paul. Thus J.C.  
he touched the Father R. I, 8. In the name of J.C.  
he ordered out the spirit of divination. A. XVI, 18.  
Paul used the prison of J.C. for the greater E III, 1.  
Phil. II, 9. J.C. was showing forth as lay suffer-  
ing to Paul. I Cor. I, 16. J.C. was his Lord. Phil. II, 11  
He wished him, to be a good soldier of J.C. II Cor. IV, 3.  
and a good minister I Cor. IV, 6. and to remember

J.C. II Cor. II, 8

Remember Jesus 8

Christ, risen from the dead, of the seed of David, ac-  
cording to my gospel:

7. Christ Jesus.

This title is used by Paul only. [same in Heb. III, 1, I Pe. V, 10, 14. - R.V. Chapter each of these]

Paul is an apostle of C.F. II Co. I, 1; I Ti. I, 1,

II Co. II, 1. He was the minister unto the Gentiles of C.F. R. XV, 16. All things else he counted done for the excellency of the knowledge of C.F. in C. P. III, 8. He longed to be apprehended of C.F. P. III, 12. And he gave his charges to Tim. in the sight of C.F.

I Co. V, 21; VI, 13.

Rom. VI, 3 II Co. II, 3, I Ti. IV, 6

"C.F. our Savior" Tit. I, 4. On C.F. the Gal.

believed Gal. II, 16. From C.F. came grace, mercy, peace,

II Co. I, 2. Unto God be glory in C.F. E. III, 21. God's

great riches in glory by o in C.F. P. IV, 19.

Paul preached not himself but C.F. as R. II Co. IV, 5. He had been recd. of the Gal. men as

C.F. 9, 14. There was one mediator - He was C.F.

I Co. II, 5. C.F. came into the world to save sinners

I Co. I, 15. Christ, <sup>to be</sup> was of the same mind & to C.F.

R. XV, 5. "I thank Him that enabled me, even C.F.

our h. for that He counted me faithful, putting

me into the ministry" I Co. I, 12. "as ye are recd.

C.F. the h. so walk in Him, rooted & built up in Him,

C. II, 6.

"In C.f." is the common phrase however. Just as "in C." - C.f. is the sphere of our life, its source, its power, its meaning, its goal.

In C.f. -

- Redemption R. III, 24
- The Spirit of life R. VIII, 2
- Sanctified I C. I, 2.
- Faith J. III, 26.
- Created E. II, 10
- God purposed in C.f. to make known His wisdom E. III, 11
- Rights P. III, 3
- Saints P. IV, 21
- Respect ~~C. I, 28~~
- Churches of God which are in C.f. I Th. II, 14.
- Faith & love which is in C.f. I Co. I, 14, II Co. I, 13.
- Faith which is I Co. III, 13, II Co. III, 15.
- Promises of life II Co. I, 1.
- Grace which is II Co. II, 1
- His Godly II Co. III, 12
- Praying R. XV, 17
- Reckoning ourselves alive to God R. VIII
- Peace God keep our hearts & thoughts Phil. IV, 7
- The lowly God. R. VIII, 39
- Shepherd R. XVI, 3.
- Liberty Gal. II, 4.
- Heavenly blessing E. II, 6.
- Made rich E. II, 13.
- The high exalted God P. III, 14
- Faith C. I, 4.
- The true God I Th. V, 18
- Grace given II Co. I, 9.
- Solvents which is II Co. II, 10
- Yellow pines Phen. 23.
- God's kindness E. II, 7

Working on this during blizzard - snow bound  
 at acton. Just at this point a man come  
 around collecting for a soldier whose over coat  
 was stolen at Huntington. Scores of men that  
 in line. One learned of the soldier's misfortune &  
 started in to raise money to buy him a coat.  
 all are giving - not one refused. The spirit of  
 C. P. is in me.



8. The Lord Jesus.

I Th. V, 2

The L.J. established the last supper. I C. XI, 23.

The Jews killed the L.J. I Th. II, 15. He recalled the words of the L.J. A. XX, 35. The ministry, which he had was rec. of the L.J. A. XX, 24. God raised up the L.J. II C. IV, 14.

He spoke boldly in the name of the L.J. A. IX, 29. He was ready to die for the name of the L.J. A. XXI, 13. He besought the Co. in the name of the L.J. I C. V, 4. The Co. were justified in the name of the L.J. (C?) I C. VI, 11. The Col. were to do all in the name of the L.J. Col. III, 17. He prayed that the name of the L.J. might be glorified in the Church.

II Th. I, 12

He declared that confessing with the mouth the L.J. was a condition of salvation R. X. 9. In the L.J. he was persuaded nothing was unclear. R. XIV, 14. The faith of the Eph. was in the L.J. E. I, 15. He hoped in the L.J. to see Him, to the Phil. Phil. II, 19. He exhorted the Thess. in the L.J. to walk & please God. I Th. IV, 1. Philemon's faith was toward the L.J. Phm. 5. Note the place of the L.J. in the judgment of the



Prophie members at Corinth II Cor. V, 4.

4 in the name of our Lord Jesus, ye being gathered  
together, and my spirit, with the power of our Lord  
5 Jesus,

The day of the R.J. is coming - The Cor. would  
be saved then II Cor. V, 5. They would be Paul's  
glorifying them II Cor. I, 14. So the flesh would be - before  
the R.J. at His coming I Th. II, 19. The would come  
with us the saints I Th. III, 13. at the revelation of  
the R.J. from heaven - Revelation II Th. I, 7. against  
them that obey not the gospel of our R.J. II Th. I, 8.  
The evil the R.J. now slay with the breath of His  
word II Th. II, 8.

The phrase Our Lord Christ was true -  
of serving a not serving Him R. XVI, 18, Gal. III, 24.

For they that are such is  
serve not our Lord Christ, but their own belly;  
and by their smooth and fair speech they beguile  
the hearts of the innocent.

knowing that from the Lord ye shall receive the 24  
recompense of the inheritance: ye serve the Lord  
Christ.

9. Jesus Christ, our Lord.

The Son of God, J.C. our L. through whom

glor. R. I, 4. The fellowship of the Son J.C. with  
IT. I, 9. Eternal life thro' J.C. our L. R. V, 21, VI, 23.

Who shall deliver me? - I thank God thro' J.C.  
our L. R. VII, 25.

<sup>7</sup>I thank God through Jesus Christ our 25  
Lord. So then I myself with the mind serve the law  
of God; but with the flesh the law of sin.

10 Christ Jesus, our Lord.

The love of God which is in Cf

our L. R. VIII, 39. "The joying which I have in Cf.

our L." IT. XVI, 31. God's eternal purpose which

he purposed in Cf. our L. in whom we have

boldness & access with confidence! E. III, 11. Given

from Cf. our L. I Jc. I, 2; II Jc. I, 2. Him that enabled

me even Cf. our L. I Jc. I, 12 R. VI, 23 C. II, 6

I thank him that enabled me, even Christ Jesus our 12  
Lord, for that he counted me faithful, appointing me  
to his service;

11. Tho or Our Lord Jesus Christ.

Thru the great tie in connection with the joys & treasure of the spiritual life

The grace of our life. - ~~Saved thro it Q. XV, 11~~  
So be with others. G. VI, 18, I Th. V, 28. R. XVI, 20, II C. XVI, 23,

II C. XIII, 14, Phil. IV, 23, II Th. III, 18, Phm. 25. Grace from the life. R. I, 7. "that the name of our life might

be stamped in your eye in this according to the face of our God & the life." "I hope know the grace - how that the rich be become poor" II C. VIII, 9.

Reach toward our life. Q. XX, 21.

Peace with God thro. R. V, 1. Peace from God our & our life. II C. I, 2.

Grace and peace from the life. II C. I, 3, Ph. I, 3, G. I, 2, R. I, 2, II Th. I, 2, Phm. 3. Note this at beginning -

of grace at close. Peace at the start - rest at the end only with Paul.

Joy in God thro our life. R. V, 11

Victory thro our life. II C. XV, 57

The obtaining of the glory of our life. II Th. II, 14

Obtain salvation by our life. I Th. V, 9

Peace & love with both from God our & our

And so the b.g.c. is represented as the head of  
the spiritual life:

Believe in the b.g.c. who saved G.XV, 31

Put ye on the b.g.c. R, XIII, 14.

Yours so far our sin that the might deliver us  
out of this evil world. Gal. I, 4.

And so by the b.g.c. Paul rebate and his grace  
the rebate:

I beseech you by - spirit in prayer with me G.XV, 30

Our b.g.c. don't ever way unto you. I Th. III, 11

Our b.g.c. to comfort your hearts & strengthen them II Th. I, 16.

We commend & rebate in the b.g.c. II Th. III, 12.

That b.g.c. to cheer thy spirit II Co. IV, 22

22 The Lord be with thy spirit. Grace be with you.

And so use the name.

I beseech you in the name of I C. I, ~~10~~<sup>VII</sup> ~~V, V~~ (RV) <sup>but the</sup>

giving thanks always for all in the name E. V, 20

We commend you in the n. withdraw II Th. III, 6.

as that all upon the n. I C. I, 2

Our b.g.c. this when all things I C. VIII, 6

Let the earthly on

of the cross Gal. VI, 14

And of the human body I Co. VI, 3

Ort hgc. in deino:

Glory to God o Father, your hgc. R. XV, 6

Blessed be to God o d. of II C. I, 3. E. I, 3

to God your hgc, the Father, of glory E. I, 17

God the Father of Col. I, 3.

We give thanks to God the Father of our Lord 3  
Jesus Christ, praying always for you,

of them on any low not to hgc, - cured, II C. XVI, 22  
but free to see that love in sincerity E. VI, 24

24 Grace be with all them that love our Lord Jesus Christ  
in uncorruptness.

Ort hgc. we love

His revelation II C. I, 7.

The day your hgc, II C. I, 8.

A Son to the hgc who shall fashion anew  
the body in Phil. III, 20, 21

unto the coming your hgc I Th. V, 23, II Th. II, 1

The appearing your hgc, I Jc. VI, 14.

that thou keep the commandment, without  
spot, without reproach, until the appearing of our Lord  
15 Jesus Christ:

See to the end of the work of faith, the labor of  
love, the patience of hope in the hgc. I Th. I, 3

remembering without 3  
ceasing your work of faith and labour of love and  
patience of hope in our Lord Jesus Christ, before our  
God and Father:



Just goes "from Paul": Paul's estimate of the death. "Vahney  
said to further than Paul's thought than the idea that the death of Christ  
was needed to win the love of God for us or to overcome any objections  
within to those mercy to sinners. On every page of his writings we are taught  
that the death of Calvary, so far from buying love in God's heart, simply  
revealed & put into exercise the love that was there from eternity. "But it  
was there - a witness of the love of God. It was an offering or sacri-  
fice of what we ought but cannot give to God." As Paul tells the Galatians,  
it is not that God made the love in the death of Christ but so re-  
deems us but rather that God redeems us by the death of Christ so make  
the love's demands p. 77. See Gal. Chh. Doctrine bk 219, 220.



## II Paul's conception of Christ

What did Paul know of Jesus' earthly life  
 However (quoted Somerville p. 264) "that he knew, in a  
 particular case, to give the historical even to detail in  
 proved give even statement to the Galatians, that he had  
 to set Jesus before their eyes as the Crucified One that he  
 never believed he would have reason to fear that they  
 would turn to another Gospel. His knowledge embrace  
 the whole life of Jesus. He mentions the Davidic descent  
 (Rom. I, 3, ix, 5.) and he knows of the baptism & makes an allu-  
 sion to it in his Epistles (Col. II, 11, I Cor. x, 2, Rom. vi, 3-4)  
 He knows the teaching of the deep Son of God the leading  
 forth of the apostles and their being furnished power  
 over the devil. (II Cor. xii, 12, I Cor. xii, 10, 28, 29, Gal. iii, 5) and  
 he has so accustomed many to call them the Twelve  
 as in the time of Jesus, that he uses this expression even  
 when it was no more applicable. (I Cor. xv, 5) He knows  
 life of Jesus (Phil. II, 4-8) the spirit of meekness & patience  
 that animated it, the div. property, humbles, being low,  
 as this is perfectly present to the apostle. (I Cor. v, 5, Gal  
 II, 20, Phil. I, 5) He has a more accurate knowledge  
 than the Evangelists themselves had of the history of the  
 Passion. At least his narrative of the Last Supper

in the night on which He was betrayed carried the  
 difference of the Synoptists (I Cor. XI, 23); it is not un-  
 known to him that it was the price of their blood  
 & not the people that cinched the death of Jesus. I Cor. II, 8  
 and the treachery of Judas (I Cor. XI, 23) the reproaches of the  
 Crucified One (Rom. XV, 3) His weakness on the cross,  
 (II Cor. XIII, 4) the mocking to it of the hardening of the  
 Pharisees. (Col. II, 14) - all this stands in so living  
 a way before his soul that he can picture it also  
 before the eyes of others. The narrative of the appear-  
 ance of the risen One is, in particular, given with  
 great regard to detail (I Cor. XV, 3) "The Apostle  
 Paulus pp. 142, 143.

found in his Com. on I Thes. IV, 15 or "What did St.  
 Paul know of the life of Jesus?" says "In I Cor. XV, 3-10 the  
 apostle describes himself, not only as preaching to the  
 Cor. the doctrine of the resurrection of Jesus, but as  
 dwelling on the minute circumstances which at-  
 tended it." Goes on "As far as we can know, it  
 was not the saying or secrets of the life of Christ,  
 but the witness of the O.T. prophets that formed the  
 larger part of St. Paul's teaching, the external evidence  
 of which he supported in himself & others the inward

and being sure of union with Christ, the medi-  
um thro which he preached Christ crucified."

This was natural & necessary in dealing  
with the Jews. But is it not strange that in letters  
and letters to Gentiles and public Chr. he did  
not pass back now on the story of Christ's life &  
the work of Christ? Could he assume as this as  
having been provided for by the Gospel? Surely not,  
for some of his letters addressed the people.

Paet says that had Paul indulged in details of  
Christ's teaching he would thereby have followed  
the fashion of the Scholastic Theologians of his day  
which addressed in order quotations from the  
Scripture of the ancient Rabbis and heard that in  
the principle & inward spirit of his teaching he was  
conscious that he was in perfect harmony with the  
mind of Christ, so that he did not need support a  
proof from individual quotations (John. f. Deuts.  
Theol. III, I, p. 45 - Somerville p. 7)

Somerville says that "his references to the teach-  
ing of his Master are exceedingly scanty and do  
not bear on the great principles of religion so  
much as on matters ~~of~~ are of comparatively

triple impart. "and he remarks on the absence  
of reference to those features of character in  
which He is an example to the people" p. 7

St. Paul must have known who who  
wrote the Gospels as his compatriot. Note his visit  
to Jerusalem, and his quotation in A. XX. 35.

The truth is the historic Jesus was only the  
foundation. The exalted Jesus filled Paul's mind.  
Paul "did not come to us as a convert etc. a  
an interpreter of the words of Christ, but as an in-  
terpreter of Christ himself, of the relation of the death  
& risen life to the religious wants of men." Somerville  
p. 10. The history & personage of Jesus he did not dis-  
parage. "But they were inferior in value to the person-  
al knowledge of a living Christ, & we can not  
wonder that the interest that belonged to the earthly  
son of man was for him overshadowed by the grandeur  
of the power of the conception he derived from intercourse  
with the risen & glorified son of God." p. 11

Paul had not known the historic Christ. as  
the coming generation would be in the same position  
he was raised up to interpret Jesus for us. His  
history & struggle had prepared him for the divine.



Sonia. Somerville p. 13. "It is not only his amazing grasp of mind & capacity for dealing with principles of truth that strike us, it is above all the fineness & delicacy of his spiritual touch, his power of concentration on the problems of religion & life, his vivid understanding of a keen sympathy with the conflict of humanity torn by the contending forces of good & evil; all these marked him out as pre-eminently fitted to discover for us & tell to others what the living Christ is & can do as the Redeemer from sin & death & all that hinders the perfection of man -- the consciousness of loneliness to God & of spiritual freedom, of separation from all that had dragged him down, & union with a hopeful effort after the highest ideals of life & conduct that had hitherto proved him only to despair, a sense of peace & moral power" - thus testified to the reality & character of the new spiritual force.

and "it is here in the consciousness of what the Ranged Christ was to him in his personal life that we are to look for the genesis of Paul's Christology", to understand its character.

From this point of view it is evident that

Christ's person work should be viewed together.  
As you say "It is only real insight into Jesus' work that opens up to view the heights & depths of the Being that is able to do this work" Somers. p. 26

Somers' analysis of Paul's conception is.

I. Christ the Archetype of humanity, the Spiritual man. Divine. Son of God made man. Rothe Ethik II p. 140. "For man, man alone is the adequate medium thro which God can reveal himself." Jesus is the revelation of the divine ideal of human nature. - the Second man II Cor. XV, 47, the Heavenly man II Cor. XV, 49, the Last man II Cor. XV, 45. Jesus is the Religious ideal, Gal III, 22, the Moral Ideal I Cor. XIII, 12, 14. "There is not a man merely, but the Archetypal man & we are forced back on the recognition of a nature in Him that is an absolutely new fact & is identified in a special way with the life of God, on an origin that is exceptional, on a function in relation to the spiritual history of the human race that is His alone" Som. p. 69

II Christ the Redeemer & Founder of the new Humanity  
His death restoring mankind to life. "In His death sin both in itself and in its physical consequences



Rom. VI, 10 II Cor. IV, 10 Rom. VI, 10, VIII, 3, VI, 3, 6, V, 19  
Gal. V, 24 II Cor. V, 19-21, Rom. IV, 25, X, 9 II Cor. V, 15  
R. V, 16 14, 8 Gal. VI, 14, Rom. III, 25, Gal. IV, 4, II Cor. V, 19  
Rom. VIII, 3 - Read this bit backwards.

has been destroyed; and in the Resurrection a new order of things, spiritual & immortal has been founded. In Him, as the second Adam, man-kind is at once reconciled to God & regenerated in as its parent. Thus it has become the founder & head of a new humanity with which the remnant united as the permanent source of its life & the pledge of its perfection in glory." San. p. 106. Robertson

III Christ the life of the new humanity. He is immanent in man. He is "the organ of the activity of God's Holy Spirit in the hearts & lives of men & dwells in them as the power of a new humanity that embodies the same principles as that which was realized in Him & that lives of the same life" San. p. 113.

He himself was supremely endowed with the Spirit I Cor. III, 5; Gal. I, 1; II Cor. XIII, 3; Rom. XV, 18-29. When in the early Ch. emphasized the peculiar "gifts" of the Spirit Paul, the surpassing worth of the moral & religious aspects of the Spirit's working in the renewal of character by obedience. "Paul inaugurated that divine change of view which Christ, made the transition from the miraculous world of ecstatic feeling & apocalyptic phantasy into the true spiritual world of religious

a more ~~personal~~ eye by which it could be -  
 come the regenerating leaven of the history of  
 mankind." Herbert Spencer p. 82. Paul identifies  
 the Spirit of God or the Spirit of Christ with ourselves  
 with the very Person of Christ II Cor. III, 18, Gal. IV, 45  
 with VI, 17 so "the attempt to separate the Spirit of God  
 from Christ, to extract the higher life without faith  
 in the historical Christ results in failure. The life of  
 the Spirit cannot maintain itself unless it is fed  
 from the fountain of spiritual baptism that flows  
 from the Person of Christ." Answers p. 120. Under this  
 head Paul bears down with all his power on the  
 truth of our membership in Christ. The Church is His  
 Body. I Cor. XII, 12. "Ye are all one man in Christ" Gal. III, 28.  
 All his teaching about "in Christ" belongs here.

To emphasize Christ as the life alone is to fall into  
 fanaticism & unregulated mysticism. Paul corrects  
 this by his emphasis on the Incarnation & the  
 life of Jesus. So had God and said to do the same  
 thing - e.g. judge - Rom. I, 16, II Cor. V, 10. "There is no  
 doubt that to Paul & the mass of believers the man  
 Christ Jesus, risen & exalted, stood in the place of God  
 & was the object of worship. In Him they saw God

manifested in a human form." Pomeroy p. 145.

"See to it" says Luther in Table Talk, "that thou know of no God & say homage to no God except to man J.C. but lay hold of him alone & continue buying with thy whole heart upon him & let all thoughts & speculations about the Trinity go their way. In this business look straight at the man alone, who presents himself to us as mediator, & say 'Come to me all ye that are weary and heavy laden.'"

IV. Christ the Fulness of God, the Head of the Church and of all Principalities & Powers: the fulness of God, Col. II, 9, I, 19, 15. the image of the invisible God. Col. I, 15; thus the person we are to become the person Eph. IV, 13; the reconciliation of man to man. Col. I, 14, 19, 20, II, 13, 14, Eph. II, 13. the head of the church. His Body, Col. I, 18, E. IV, 15 (this in earlier Epistles, too, Rom. XII, 4, 5, I Cor. XII, 12) head and all powers Col. II, 10; the end or goal of creation,

Col. I, 16, E. I, 10 and in him ye are 10 made full, who is the head of all principality and power: for in him 16 were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; according to his 10 good pleasure which he purposed in him unto a dispensation of the fulness of the 5 times, to sum up all things in Christ, the things 6 in the heavens, and the 11 things upon the earth;

### III Christ's Mastery of Paul.

1. A great life moulding reaction in Paul.

a great love born of a great hate - ignorant  
but fierce. - The man so Bruce suggests because of  
his suspicion of its truth. He had not found sat-  
isfaction in Judaism. There was a rival. A new  
world, indeed that Judaism missed. Perhaps it  
might satisfy. It was human nature that he should  
attack it. "He may have despised the genius of the  
new faith better than its own adherents." Per-  
haps he caught glimpses of the meaning of Christ's  
conception. Thence his hyperbolic hostility.

Gal. I, 13.

"Who lights the fogot?"

Not the free faith; no, but the lurking doubt."

2. When the change came, the passionate,

lovely, loving devotion was as great as  
the preceding hatred.

3. Paul's expressions of it

"I am Christ's". "I count all things

but loss for the excellency of the knowledge of C.

my Lord - for whom I have suffered the loss of

all things." "Do me to live in Christ". "Christ,

my life." "The love of Christ constrained me."



"A Personality so intense, so true as to excite the most ardent affection, for 'never man,' as one has said, 'loved Christ with so absorbing a passion as did Paul.' His love for Christ is indeed without a parallel in the history of religious elevation. He never lost the vision of Him whom he saw first on the way to Damascus. Admiring Him whose being to the Christ 'who had loved him & had given Himself for him' he had no thought to please Christ - no aim but to advance His glory." *Sanctified* p. 57

4. Absolute - his whole life pleased with Christ  
 , under Christ's rule He was Christ's servant. Gal. I, 10  
 The task is pleasing Christ - as Christ. Rom. xv, 3 - I Cor. v, 11, 32.

Gal. I, 10, II Cor. II, 4 For Christ also pleased not himself;  
 but, as it is written, The reproaches of them that  
 4 reproached thee fell upon me.

He 32  
 that is unmarried is careful for the things of the Lord,  
 how he may please the Lord :

For am I 10  
 now persuading men, or God? or am I seeking to  
 please men? if I were still pleasing men, I should not  
 be a servant of Christ.

No soldier on service 4  
 entangleth himself in the affairs of *this* life; that he  
 may please him who enrolled him as a soldier.

5. The sacrifice of to Christ. - "For when I  
 have suffered the loss of all things - do count  
 them but dross" The honorable Paul, Rousseau's  
 view. They are in toward Livingston's view "Our  
 task of sacrifice is ungenerous and heathenish"  
 Gal. vi, 14 - "Cross - which I am crucified unto the world  
 & the world unto me."

But far be it from me to glory, save in  
 the cross of our Lord Jesus Christ, through <sup>8</sup>which  
 the world hath been crucified unto me, and I unto the  
 world.

Contempt for all else than Christ

- 6. The influence of this mystery on Paul.
  - a. The conspiration of all his powers

b. Making him tender & considerate.

II Cor. X, 1, XI, 3,

Now I Paul myself intreat you by the meekness and **10** gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward you: But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your <sup>7</sup>minds should be corrupted from the simplicity and the purity <sup>4</sup>that is toward Christ.

c. Discovering all his longings & strivings.

"All treasure in him" Col. II, 3, 9. "The hidden hope of

glory" Col I 25-27 to fulfil the word of God, even the mystery which hath been hid <sup>8</sup>from all ages and generations: but now hath it been manifested to his saints, <sup>27</sup>to whom God was pleased to make known what is the riches of the glory of this mystery among the Gen- <sup>28</sup>tiles, which is Christ in you, the hope of glory

d. A fine zeal for the honor & dignity of

Christ - which he had instructed. All his soul "The Mystery"

The certain power of a great passion. The Drummer's  
"Friendship."

7. The beauty and worthiness of such a bowing  
down of a strong man in worship of a stranger  
and peer.

8. Paul's longing to be with Christ.

"The desire to depart" Phil. I "Power to

be unbewitched & clothed upon"

Went with an "Captain. My Captain"

Herrmann, "When Jesus the Christ, who lived with such  
presence to say that he treasure the thoughts of Paul  
as his very own. Surely, as I read the apostle with  
the feeling that he has a different measure & a different  
energy of faith from ours." *Intercourse with God* p. 186.



9. The end of it all.

India.

VII. Some characteristics of Paul, personal and  
comparative

1. His friendships.

(1) Barnabas.

37  
(2) Mark.

Act x 11, 25. x 11, 5, 13. xv, 36-40

And Barnabas and Saul returned <sup>3</sup>from Jerusalem, 25 when they had fulfilled their ministration, taking with them John whose surname was Mark.

And when they were at Salamis, they proclaimed the word of God in the synagogues of the Jews: and they had also John as their attendant.

13 Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John departed 14 from them and returned to Jerusalem.

36 And after some days Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, *and see* 37 how they fare. And Barnabas was minded to take 38 with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not 39 with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth, 40 being commended by the brethren to the grace of the Lord.

(3) Silas.

Acts XV, 22, 32, 40.

Then it seemed good to the apostles and the elders, 22 with the whole church, to choose men out of their company, and send them to Antioch with Paul and

Barnabas; *namely*, Judas called Barsabbas, and Silas, chief men among the brethren:

And Judas and Silas, being themselves also prophets, <sup>3</sup>exhorted the 33 brethren with many words, and confirmed them.

but Paul chose Silas, and went forth, 40 being commended by the brethren to the grace of the Lord.

Imprisoned with Paul at Philippi. A. XVI, 19-40. Mentioned with him at Thessalonica. A. XVII, 4. Berea A. XVII, 10. when he & Timothy stayed while Paul went to Athens when they at one suddenly joined him A. XVII, 15. it would seem - but A. XVIII, 5 shows that when they got down they found him at Corinth. "There is every reason to believe that they (his disciples) traveled with him there, touching at Ephesus on the way, to "the part in J" A. XVII, 21 "Hanson Comp. 202.

(4) Timothy. Phil. II, 22.

But 22

ye know the proof of him, that, as a child *serveth* a father, so he served with me in furtherance of the gospel.

First mentioned in Ac. XVI, 1-3.

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek.

*the mother you desire goodly women II. I, 5; III, 14, 15*

having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

*Timothy was probably converted on Paul's first visit to Lystra. Ac. XIV, 6. for he calls Tim. his own son in the fact. I Tim. I, 2. Timothy was already a disciple on the visit of Ac. XVI, 1. Paul speaks of Tim. personally, knowing of his upbringing too. II. III, 11.*

*On his second journey coming to L. some at Manti's suggestion & to guard against Demetrius Paul eagerly took as a new associate the fine-spirited young Timothy. "From this point he took part in the whole*





And he hoped for Tim a reassuring release - for  
he knew of Tim's timidity I Cor. XVI, 10

Now if Timothy come, see that he be with you <sup>10</sup>  
without fear; for he worketh the work of the Lord, as  
I also do: let no man therefore despise him.

Compare Paul's words re "the spirit of fear".

When Paul came to Corinth Tim was with him. Rom.  
XVI, 21 "Tim my work fellow saluted you."

When Paul left <sup>place</sup> Ephesus for Asia Tim. was one of a  
great company with him. A. X. 4

And there accompanied him <sup>3</sup> as far as Asia  
Sopater of Berea, the son of Pyrrhus; and of the  
Thessalonians, Aristarchus and Secundus; and Gaius  
of Derbe, and Timothy; and of Asia, Tychicus and  
<sup>5</sup> Trophimus.

"How long this large apostolic company continued to travel  
together we do not know. Some of them were probably  
trustees for the collection which St Paul had been seeking  
for the poor saints at Jerusalem (R. XV, 26). Sopater of Berea,  
or Aristarchus Secundus of Thessalonica, may have  
returned back to Macedonia from the neighborhood  
of Ephesus. It is very likely that Tychicus remained  
there, and possible that Timotheus with Gaius went  
together to their native neighborhood of Asia (Lycaonia).  
Trophimus companion of St P. 205, 206. Trophimus went on

to Jesus. was the innocent cause of Paul's trouble.  
 a. xx, 29. Aristarchus went with him to Rome.  
 a. xxvii, 2 Col. iv, 10, Philem. 24. No mention of Tim. during  
 either time. but he soon joins Paul in Rome  
 Col. I, 1, Philem. I. Ideas are that Tim. present in  
 the introd. here. Demas shows as mentioned in these  
 letters but only Tim. joins with Paul in the proposed  
 signature. and Paul's words are in Phil. II, 19-23

But I hope in the Lord Jesus to send Timothy 19  
 shortly unto you, that I also may be of good comfort,  
 when I know your state. For I have no man like- 20  
 minded, who will care truly for your state. For they 21  
 all seek their own, not the things of Jesus Christ. But 22  
 ye know the proof of him, that, as a child serveth a  
 father, so he served with me in furtherance of the  
 gospel. Him therefore I hope to send forthwith, so 23  
 soon as I shall see how it will go with me

This was Paul's view of Tim. during the first imprison-  
 ment sent in letters by Onesimus to the apostles.  
 Between the two imprisonments we can be  
 sure that Tim. was still in Paul's service. because  
 yet was beloved. I Tim. I, 3. shows this

As I exhorted thee to tarry at Ephesus, when I was 3  
 going into Macedonia, that thou mightest charge  
 certain men not to teach a different doctrine,

and so do I Tim. iv, 9, 21.

Do thy diligence to come shortly unto me:  
 Do thy diligence to come before winter.

"My beloved son" he calls him II Cor. I, 2, "My dear son  
in the faith". II Cor. I, 2, Paul trusts him wholly &  
wants him to be a perfect man, an example. I Cor. IV, 12.

Let no man despise thy youth;  
but be thou an ensample to them that believe, in word,  
13 in manner of life, in love, in faith, in purity.

And he writes to him as to a son. II Tim. IV, 13.

13 The cloke that I left at Troas with Carpus, bring  
when thou comest, and the books, especially the  
14 parchments.

And gives him delicate advice about his health I Cor. IV, 23.

Be no longer a 23  
drinker of water, but use a little wine for thy stomach's  
sake and thine often infirmities.

(5) Aquila & Priscilla.

A. XVIII, 2, 18 I Cor. XVI, 19

And he found a certain Jew named 2  
Aquila, a man of Pontus by race, lately come from

Italy, with his wife Priscilla, because Claudius had  
3 he came unto them; and because he was of the same  
trade, he abode with them, and they wrought; for by  
4 their trade they were tentmakers.

18 And Paul, having tarried after this yet many days,  
took his leave of the brethren, and sailed thence for  
Syria, and with him Priscilla and Aquila; having shorn  
his head in Cenchreæ: for he had a vow. And they 19  
came to Ephesus, and he left them there: .

19 The churches of Asia salute you. Aquila and Prisca  
salute you much in the Lord, with the church that is  
20 in their house.

61 Apollos

I Cor. IV, 6, xv, 12 J. III, 13 - Show respect for him

Now these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other.

But as touching Apollos the brother, I besought him much to come unto you with the brethren: and it was not at all his will to come now; but he will come when he shall have opportunity.

Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.



(91) Titus.

II Cor. II, 12, 13. Paul abandoned a "door in the Lord"  
for him.

II Cor. VII, 6, 13, 14, VIII, 23, XII, 18

Now when I came to Troas for the gospel of Christ, 12  
and when a door was opened unto me in the Lord,  
I had no relief for my spirit, because I found not 13  
Titus my brother: but taking my leave of them, I  
went forth into Macedonia.

Nevertheless he that comforteth the lowly, *even* God, comforted  
7 us by the <sup>2</sup> coming of Titus;

Therefore we have been comforted: and in our comfort we  
joyed the more exceedingly for the joy of Titus, be-  
14 cause his spirit hath been refreshed by you all. For if  
in anything I have gloried to him on your behalf,  
I was not put to shame; but as we spake all things  
to you in truth, so our glorying also, which I made  
before Titus, was found to be truth.

Whether *any* inquire about Titus, *he is*  
my partner and *my* fellow-worker to you-ward; or our  
brethren, *they are* the <sup>1</sup> messengers of the churches,  
24 *they are* the glory of Christ.

I exhorted Titus, and I sent 18  
the brother with him. Did Titus take any advantage  
of you? walked we not by the same Spirit? *walked*  
*we* not in the same steps?

64  
(8) Luke

II Cor. VIII, 18-24

18 And we have sent together with him the brother  
whose praise in the gospel *is spread* through all the  
19 churches; and not only so, but who was also ap-  
pointed by the churches to travel with us in *the matter*  
*of this grace*, which is ministered by us to the glory of  
20 the Lord, and *to shew* our readiness: avoiding this,  
that any man should blame us in *the matter of this*  
21 bounty which is ministered by us: for we take thought  
for things honourable, not only in the sight of the  
22 Lord, but also in the sight of men. And we have sent  
with them our brother, whom we have many times  
proved earnest in many things, but now much more  
earnest, by reason of the great confidence which *he*  
23 *hath* in you. Whether *any inquire* about Titus, *he is*  
my partner and *my* fellow-worker to you-ward; or our  
brethren, *they are* the <sup>1</sup>messengers of the churches,  
24 *they are* the glory of Christ. <sup>2</sup>Shew ye therefore unto  
them in the face of the churches the proof of your  
love, and of our glorying on your behalf.

## (9) Others.

Trophimus A. xx1, 29

Aristarchus A. xxv11, 2, Col. 10, 10-17

Phoebe R. xv1, 1, 2

Quartus R. xv1, 23

Tychicus Eph. v1, 21, 22, Col. 10, 7-9

Stachys - my beloved R. xv1, 9

Epaphroditus Phil. II, 25-30

Epaphras Col. I, 7, 10, 12-17

Onesimus Col. 10, 7-9

Cresiphon II Tim. I, 15-18

(10) Timothy.

70  
A. XVI, 1f. 19-40. XV 11, 15; XIX, 22 II Ti. I, 3-4. II Ti. II, 1,

W. 9, 21; Col. I, 1; I Cor. IV, 17, XVI, 10, 11. Phil. II, 19-24

And he came also to Derbe and to Lystra: and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek.

19 But when her masters saw that the hope of their gain was <sup>4</sup>gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, 20 and when they had brought them unto the <sup>5</sup>magistrates, they said, These men, being Jews, do exceedingly 21 trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being 22 Romans. And the multitude rose up together against them: and the <sup>5</sup>magistrates rent their garments off them, 23 and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 who, having received such a charge, cast them into the 25 inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening 26 to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were 27 opened; and every one's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, Do thyself 29 no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, 30 Sirs, what must I do to be saved? And they said, 31 Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of 32 <sup>1</sup>the Lord unto him, with all that were in his house. And he took them the same hour of the night, and 33 washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, 34 and set <sup>2</sup>meat before them, and rejoiced greatly, with all his house, <sup>3</sup>having believed in God.

But when it was day, the <sup>4</sup>magistrates sent the 35 <sup>5</sup>serjeants, saying, Let those men go. And the jailor 36 reported the words to Paul, saying, The <sup>4</sup>magistrates



71  
have sent to let you go: now therefore come forth,  
and go in peace. But Paul said unto them. They <sup>27</sup>  
have beaten us publicly, uncondemned, men that are  
Romans, and have cast us into prison; and do they  
now cast us out privily? nay verily; but let them  
come themselves and bring us out. And the <sup>5</sup>serjeants <sup>38</sup>  
reported these words unto the <sup>4</sup>magistrates: and they  
feared, when they heard that they were Romans; and <sup>39</sup>  
they came and besought them; and when they had  
brought them out, they asked them to go away from the  
city. And they went out of the prison, and entered <sup>40</sup>  
into *the house of Lydia*: and when they had seen the  
brethren, they <sup>6</sup>comforted them, and departed.

<sup>15</sup> and Silas and Timothy abode there still. But they  
that conducted Paul brought him as far as Athens:  
and receiving a commandment unto Silas and Timothy  
that they should come to him with all speed, they de-  
parted.

And having sent  
into Macedonia two of them that ministered unto him,  
Timothy and Erastus, he himself stayed in Asia for a  
while.

<sup>3</sup> I thank God, whom I serve from my forefathers in  
a pure conscience, how unceasing is my remembrance  
<sup>4</sup> of thee in my supplications, night and day longing to  
see thee, remembering thy tears, that I may be filled  
<sup>5</sup> with <sup>2</sup>joy;

Thou therefore, my child, be strengthened in the <sup>2</sup>  
grace that is in Christ Jesus.

Do thy diligence to come shortly unto me:

Do thy diligence to come before winter.

PAUL, an apostle of Christ Jesus through the will of <sup>1</sup>  
God, and Timothy <sup>1</sup>our brother,

For this cause have I sent unto you  
Timothy, who is my beloved and faithful child in the  
Lord, who shall put you in remembrance of my ways  
which be in Christ, even as I teach everywhere in  
<sup>18</sup> every church.

Now if Timothy come, see that he be with you <sup>10</sup>  
without fear; for he worketh the work of the Lord, as  
I also do: let no man therefore despise him. But set <sup>11</sup>  
him forward on his journey in peace, that he may come  
unto me: for I expect him with the brethren.

But I hope in the Lord Jesus to send Timothy <sup>19</sup>  
shortly unto you, that I also may be of good comfort,  
when I know your state. For I have no man like-  
<sup>20</sup> minded, who will care <sup>9</sup>truly for your state. For they <sup>21</sup>  
all seek their own, not the things of Jesus Christ. But <sup>22</sup>  
ye know the proof of him, that, as a child *serveth* a  
father, so he served with me in furtherance of the

Him therefore I hope to send forthwith, so <sup>23</sup>  
soon as I shall see how it will go with me: but I trust <sup>24</sup>  
in the Lord that I myself also shall come shortly.



(11) Friendship notes.

He commanded love A. xx, 36-38, XXI, 11-14

He loved companionship R. xv, 24

He wanted love -

"Open your hearts to me" II Cor. v, 2-4

Impartial nature II Cor. v, 7. Eph. vi, 22

Love of companionship R. xv, 24

Thoughtfulness for friends I Th. II, 13.

Set forward Zenas 13  
the lawyer and Apollos on their journey diligently,  
that nothing be wanting unto them.

I Th. II

(12) Other

Titus

Demas

Philemon

Caesar's household Phil. iv. 22

lists - II Ti. iv. 9-15, 19-21 Rom. xvi

Three yoke-fellow. Who? Phil. iv. 2, 3

"My mother." R. xvi, 13.

Aristarchus see p. 61 + q. Act xxvii, 2 & 27

Hanson among about A. 5 boony etc

"The new life in Christ was at once a life of forgiveness, of restored fellowship with God, of worship, & of that enters into the preparation of our religious standing; and it was a life of moral power, of deliverance from the dominion of sin, resulting in the renewal of the whole being." Laneville p. 78

This splendid optimism in the face of human sin. "His letters are directed to the correction of the sin of error in the churches which he founded. But these facts did not breed in his mind any suspicion of the failure of Christ to accomplish in the actual experience of men, so mighty a work of moral regeneration as he intimated in their dying to sin & living to holiness. He held by the omnipotence of the ideal in spite of facts; he could not contemplate the possibility of sin being any longer significant for those who had entered on the new life in Christ. He persevered to all believers his own experience of the transforming effects of the love of Christ & insisted that men have only to realize what Christ is to them & what they are in Christ, in order to exemplify by their character & conduct that God has indeed made Christ to be a power of real death to sin & of actual holy living." Laneville p. 81

2. As a moulder and member of the Church.

The love of unanimity R. I, 11, 12, X 11, 4.

For I long to 11 see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I 12 with you may be comforted in you, each of us by the other's faith, both yours and mine.

For even as we have 4 many members in one body, and all the members have not the same office: so we, who are many, are 5 one body in Christ, and severally members one of another.

Charitable reception of diverse gifts R. XII. 6. I Cor XII

And having gifts differing according to the 6 grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or 7 ministry, let us give ourselves to our ministry;

States of schism & aversion to divisions.

Rom. XVI, I Cor. XII. 25 I Cor. I, 10-17. III. 1-9

Order. Col. II, 5. I<sup>th</sup>. V, 13, 14. II<sup>th</sup>. III, 6-15

Excommunication, excommunication. yet one

II<sup>th</sup>. III, 14, 15. I<sup>th</sup>. II, 10, 11

17 imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord will; and I will know, not the word of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love and a spirit of meekness?

5 It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of *you* hath his father's wife.

2 And <sup>1</sup>ye are puffed up, and <sup>2</sup>did not rather mourn, that he that had done this deed might be taken away

3 from among you. For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing,

4 in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord

5 Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in

6 the day of the Lord <sup>3</sup>Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the

7 whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our

8 passover also hath been sacrificed, *even* Christ: wherefore let us <sup>4</sup>keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the

unleavened bread of sincerity and truth.

9 I wrote unto you in my epistle to have no company

10 with fornicators; <sup>5</sup>not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of

11 the world: but <sup>6</sup>now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not

12 to eat. For what have I to do with judging them that are without? Do not ye judge them that are within,

<sup>1</sup> Or, are ye puffed up?

<sup>2</sup> Or, did ye not rather mourn, . . . you?

<sup>3</sup> Some ancient authorities omit *Jesus*.

<sup>4</sup> Gr. keep festival.

<sup>5</sup> Or, not at all meaning the fornicators &c.

<sup>6</sup> Or, as it is, I wrote



whereas them that are without God judgeth? Put <sup>13</sup> away the wicked man from among yourselves.

<sup>1</sup> Gr. *the other.*

Dare any of you, having a matter against <sup>1</sup> his neighbour, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall <sup>2</sup> judge the world? and if the world is judged by you,

<sup>2</sup> Gr. *of the smallest tribunals.*

are ye unworthy <sup>2</sup> to judge the smallest matters? Know ye not that we shall judge angels? how much <sup>3</sup> more, things that pertain to this life? If then ye have <sup>4</sup>

<sup>3</sup> Gr. *tribunals pertaining to.*

<sup>4</sup> Or, *set them . . . church.*

<sup>3</sup> to judge things pertaining to this life, <sup>4</sup> do ye set them to judge who are of no account in the church? I say *this* to move you to shame. Is it so, that there <sup>5</sup>

<sup>5</sup> Or, *a loss to you*

cannot be *found* among you one wise man, who shall be able to decide between his brethren, but brother <sup>6</sup> goeth to law with brother, and that before unbelievers? Nay, already it is altogether <sup>5</sup> a defect in you, that ye <sup>7</sup> have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye <sup>8</sup> yourselves do wrong, and defraud, and that *your* brethren. Or know ye not that the unrighteous shall <sup>9</sup> not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor <sup>10</sup> thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And <sup>11</sup> such were some of you: but ye <sup>6</sup> were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

<sup>6</sup> Gr. *washed yourselves.*

All things are lawful for me; but not all things are <sup>12</sup> expedient. All things are lawful for me; but I will not be brought under the power of any. Meats for <sup>13</sup> the belly, and the belly for meats: but God shall bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body: and God both raised the Lord, and will <sup>14</sup> raise up us through his power. Know ye not that your <sup>15</sup> bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that <sup>16</sup> is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But he that is joined <sup>17</sup>

27

Spiritual father & son 1 Cor. IV, 14, 15.

I write not these things to shame you, but to admonish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet have ye not many fathers:

Discipline in Church 1 Cor. V, 9-16, 1-9

Worship in Church I Cor. VI, 9, 10

Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

The freedom surrendered I Cor. VI, 12; IX, 18; VIII, 9, 13.

Concerning Liberty

All things are lawful for me; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any.

What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in the gospel.

But take heed lest by any means this liberty of yours become a stumblingblock to the weak.

Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.

79  
"Abiding are called": 1 Cor. VII, 8-24.

8 But I say to the unmarried and to widows, It is good  
9 for them if they abide even as I. But if they have not  
continency, let them marry: for it is better to marry  
10 than to burn. But unto the married I give charge,  
*yea* not I, but the Lord, That the wife depart not from  
11 her husband (but and if she depart, let her remain un-  
married, or else be reconciled to her husband); and *14-22*  
12 that the husband leave not his wife. But to the rest  
say I, not the Lord: If any brother hath an unbeliev-  
ing wife, and she is content to dwell with him, let him  
13 not leave her. And the woman which hath an un-  
believing husband, and he is content to dwell with her,  
14 let her not leave her husband. For the unbelieving  
husband is sanctified in the wife, and the unbelieving  
wife is sanctified in the brother: else were your  
15 children unclean; but now are they holy. Yet if the  
unbelieving departeth, let him depart: the brother or  
the sister is not under bondage in such *cases*: but God

hath called <sup>1</sup> us in peace. For how knowest thou, O 16  
wife, whether thou shalt save thy husband? or how  
knowest thou, O husband, whether thou shalt save thy  
wife? Only, as the Lord hath distributed to each man, 17  
as God hath called each, so let him walk. And so  
ordain I in all the churches. Was any man called 18  
being circumcised? let him not become uncircumcised.  
Hath any been called in uncircumcision? let him not  
be circumcised. Circumcision is nothing, and uncir- 19  
cumcision is nothing; but the keeping of the com-  
mandments of God. Let each man abide in that 20  
calling wherein he was called. Wast thou called being 21  
a bondservant? care not for it: <sup>2</sup>but if thou canst be-  
come free, use *it* rather. For he that was called in 22  
the Lord, being a bondservant, is the Lord's freed-  
man: likewise he that was called, being free, is Christ's  
bondservant. Ye were bought with a price; become 23  
not bondservants of men. Brethren, let each man, 24  
wherein he was called, therein abide with God.



Charity in the Church I Cor. xvi 1-9

Now concerning the collection for the saints, as **16**  
I gave order to the churches of Galatia, so also do ye.  
Upon the first day of the week let each one of you **2**  
lay by him in store, as he may prosper, that no col-  
lections be made when I come. And when I arrive, **3**  
<sup>4</sup>whomsoever ye shall approve by letters, them will I  
send to carry your bounty unto Jerusalem: and if it **4**  
be meet for me to go also, they shall go with me.  
But I will come unto you, when I shall have passed **5**  
through Macedonia; for I do pass through Macedonia;  
but with you it may be that I shall abide, or even **6**  
winter, that ye may set me forward on my journey  
whithersoever I go. For I do not wish to see you **7**  
now by the way; for I hope to tarry a while with you,  
if the Lord permit. But I will tarry at Ephesus until **8**  
Pentecost; for a great door and effectual is opened **9**  
unto me, and there are many adversaries.

Rejoice, kindness, joy. I Th. v, 15-22

See that none render unto **15**  
any one evil for evil; but alway follow after that  
which is good, one toward another, and toward all. Re- **16**  
joice alway; pray without ceasing; in everything **17**  
give thanks: for this is the will of God in Christ **18**  
Jesus to you-ward. Quench not the Spirit; despise **19**  
not prophesyings; <sup>4</sup>prove all things; hold fast that **20**  
which is good; abstain from every <sup>5</sup>form of evil. **21**  
**22**

Love. I Cor. XIII, Cor II, 2. Phil. IV, 1. I Th. IV, 9, 10. II Th. III, 15

If I speak with the tongues of men and of angels, **13**  
 but have not love, I am become sounding brass, or a  
 clanging cymbal. And if I have *the gift of* prophecy, **2**  
 and know all mysteries and all knowledge; and if I  
 have all faith, so as to remove mountains, but have not  
 love, I am nothing. And if I bestow all my goods to **3**  
 feed *the poor*, and if I give my body <sup>6</sup> to be burned, but  
 have not love, it profiteth me nothing. Love suffereth **4**  
 long, *and* is kind; love envieth not; love vaunteth not  
 itself, is not puffed up, doth not behave itself unseemly, **5**  
 seeketh not its own, is not provoked, taketh not  
 account of evil; rejoiceth not in unrighteousness, but **6**  
**7** rejoiceth with the truth; <sup>1</sup> beareth all things, believeth  
**8** all things, hopeth all things, endureth all things. Love  
 never faileth: but whether *there be* prophecies, they  
 shall be done away; whether *there be* tongues, they  
 shall cease; whether *there be* knowledge, it shall be  
**9** done away. For we know in part, and we prophesy  
**10** in part: but when that which is perfect is come, that  
**11** which is in part shall be done away. When I was a  
 child, I spake as a child, I felt as a child, I thought as  
 a child: now that I am become a man, I have put  
**12** away childish things. For now we see in a mirror,  
<sup>2</sup> darkly; but then face to face: now I know in part;  
 but then shall I <sup>3</sup> know even as also I have been  
**13** <sup>4</sup> known. But now abideth faith, hope, love, these  
 three; <sup>5</sup> and the <sup>6</sup> greatest of these is love.

that their hearts

may be comforted, they being knit together in love,  
 and unto all riches of the <sup>1</sup> full assurance of under-  
 standing, that they may know the mystery of God,

Wherefore, my brethren beloved and longed for, **4**  
 my joy and crown, so stand fast in the Lord, my be-  
 loved.

**9** But concerning love of the brethren ye have no  
 need that one write unto you: for ye yourselves are  
**10** taught of God to love one another; for indeed ye do  
 it toward all the brethren which are in all Macedonia.  
 But we exhort you, brethren, that ye abound more  
**11** and more;

And yet count him not as  
 an enemy, but admonish him as a brother.



What is it then, brethren? When ye come together, 26  
each one hath a psalm, hath a teaching, hath a reve-  
lation, hath a tongue, hath an interpretation. Let all  
things be done unto edifying. If any man speaketh 27  
in a tongue, *let it be* by two, or at the most three, and  
*that* in turn; and let one interpret: but if there be no 28  
interpreter, let him keep silence in the church; and

29 let him speak to himself, and to God. And let the  
prophets speak *by* two or three, and let the others  
30 <sup>1</sup>discern. But if a revelation be made to another sitting  
31 by, let the first keep silence. For ye all can prophesy  
one by one, that all may learn, and all may be <sup>2</sup>com-  
32 forted; and the spirits of the prophets are subject to  
33 the prophets; for God is not a *God* of confusion, but  
of peace; as in all the churches of the saints.

1 Or, in  
case

Respect for authority 1 Th. V, 12-13

But we beseech you, brethren, to know them that 12  
labour among you, and are over you in the Lord, and  
admonish you; and to esteem them exceeding highly 13  
in love for their work's sake.

81

Usefulness the best of gifts I Cor. XIV. 1-19

14 Follow after love; yet desire earnestly spiritual *gifts*,  
2 but rather that ye may prophesy. For he that speaketh  
in a tongue speaketh not unto men, but unto God; for  
no man <sup>7</sup> understandeth; but in the spirit he speaketh  
3 mysteries. But he that prophesieth speaketh unto  
4 men edification, and comfort, and consolation. He that  
speaketh in a tongue <sup>8</sup> edifieth himself; but he that  
5 prophesieth <sup>8</sup> edifieth the church. Now I would have  
you all speak with tongues, but rather that ye should  
prophesy: and greater is he that prophesieth than he  
that speaketh with tongues, except he interpret, that  
6 the church may receive edifying. But now, brethren,  
if I come unto you speaking with tongues, what shall  
I profit you, unless I speak to you either by way of  
revelation, or of knowledge, or of prophesying, or of  
7 teaching? Even things without life, giving a voice,  
whether pipe or harp, if they give not a distinction in  
the sounds, how shall it be known what is piped or  
8 harped? For if the trumpet give an uncertain voice,  
9 who shall prepare himself for war? So also ye, unless  
ye utter by the tongue speech easy to be understood,  
how shall it be known what is spoken? for ye will be  
10 speaking into the air. There are, it may be, so many  
kinds of voices in the world, and <sup>9</sup> no *kind* is without  
11 signification. If then I know not the meaning of the  
voice, I shall be to him that speaketh a barbarian, and  
he that speaketh will be a barbarian <sup>1</sup> unto me. So 12  
also ye, since ye are zealous of <sup>2</sup> spiritual *gifts*, seek  
that ye may abound unto the edifying of the church.  
Wherefore let him that speaketh in a tongue pray that 13  
he may interpret. For if I pray in a tongue, my spirit 14  
prayeth, but my understanding is unfruitful. What 15  
is it then? I will pray with the spirit, and I will pray  
with the understanding also: I will sing with the  
spirit, and I will sing with the understanding also.  
Else if thou bless with the spirit, how shall he that 16  
fillethe the place of <sup>3</sup> the unlearned say the Amen at thy  
giving of thanks, seeing he knoweth not what thou  
sayest? For thou verily givest thanks well, but the 17  
other is not <sup>4</sup> edified. I thank God, I speak with 18  
tongues more than you all: howbeit in the church I 19  
had rather speak five words with my understanding,  
that I might instruct others also, than ten thousand  
words in a tongue.

Mutual exhortation & edification. I Th 5:11.

Wherefore <sup>s</sup> exhort one another, and build each other <sup>11</sup> up, even as also ye do.

Rebuke o sympathy. II Cor. II, 5-11.

5 But if any hath caused sorrow, he hath caused sorrow, not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment which was inflicted by <sup>1</sup>the many; so that contrarywise ye should <sup>2</sup>rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I <sup>8</sup>beseech you to confirm *your* love toward him. For to <sup>9</sup>this end also did I write, that I might know the proof of you, <sup>3</sup>whether ye are obedient in all things. But to <sup>10</sup>whom ye forgive anything, I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it* in the <sup>4</sup>person of Christ; that no advantage may be gained over us by Satan: <sup>11</sup>for we are not ignorant of his devices.

No straitening of love II Cor. VI, 11-13.

Our mouth is open unto you, O Corinthians, our <sup>11</sup>heart is enlarged. Ye are not straitened in us, but ye <sup>12</sup>are straitened in your own affections. Now for a <sup>13</sup>recompense in like kind (I speak as unto *my* children), be ye also enlarged.

The Church. God's Temple. II Cor. VI, 14-18

Be not unequally yoked with unbelievers: for what <sup>14</sup>fellowship have righteousness and iniquity? or what communion hath light with darkness? And what <sup>15</sup>concord hath Christ with <sup>3</sup>Belial? or what portion hath a believer with an unbeliever? And what agreement <sup>16</sup>hath a <sup>4</sup>temple of God with idols? for we are a <sup>4</sup>temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore 17

Come ye out from among them, and be ye separate,  
saith the Lord,  
And touch no unclean thing;  
And I will receive you,  
And will be to you a Father, 18  
And ye shall be to me sons and daughters,

Costo liver gone Jan. III, 28 Cal 100



Equality 1 Cor. VIII, 13-18

For I say not this, that others may be eased, and ye 13 distressed: but by equality; your abundance being a 14 supply at this present time for their want, that their abundance also may become a supply for your want;

15 that there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack.

16 But thanks be to God, which putteth the same 17 earnest care for you into the heart of Titus. For indeed he accepted our exhortation; but being himself very earnest, he went forth unto you of his own accord.

18 And we have sent together with him the brother whose praise in the gospel is spread through all the 19 churches;

The fellowship of purity & love 1 Cor. XII, 19-21. E. IV, 17-24

6 Ye think all this time that we are excusing our- 19 selves unto you. In the sight of God speak we in Christ. But all things, beloved, are for your edifying. For I fear, lest by any means, when I come, I should 20 find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, back-

21 bitings, whisperings, swellings, 1 tumults; lest, when I come again, my God should humble me before you, and I should mourn for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the 18 vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening 19 of their heart; who being past feeling gave themselves up to lasciviousness, 4 to work all uncleanness with 20 5 greediness. But ye did not so learn Christ; if so be 21 that ye heard him, and were taught in him, even as 22 truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth 23 corrupt after the lusts of deceit; and that ye be re- 24 newed in the spirit of your mind, and put on the new man, 1 which after God hath been created in righteousness and holiness of truth.



Business & Paperwork Eph '68

How of confidence & trust II Cor. XII. 19-21

<sup>6</sup>Ye think all this time that we are excusing our- 19  
selves unto you. In the sight of God speak we in  
Christ. But all things, beloved, *are* for your edify-  
ing. For I fear, lest by any means, when I come, I should <sup>20</sup>  
find you not such as I would, and should myself be  
found of you such as ye would not; lest by any means  
*there should be* strife, jealousy, wraths, factions, back-  
<sup>21</sup>bitings, whisperings, swellings, <sup>1</sup>tumults; lest, when  
I come again, my God should humble me before you,  
and I should mourn for many of them that have sin-  
ned heretofore, and repented not of the unclean-  
ness and fornication and lasciviousness which they  
committed.

Forgiveness & burdens. Gal. VI. 1-6

<sup>6</sup> Brethren, even if a man be overtaken in any tres-  
pass, ye which are spiritual, restore such a one in a  
spirit of meekness; looking to thyself, lest thou also  
<sup>2</sup>be tempted. Bear ye one another's burdens, and so  
<sup>3</sup>fulfil the law of Christ. For if a man thinketh himself  
to be something, when he is nothing, he deceiveth  
<sup>4</sup>himself. But let each man prove his own work, and  
then shall he have his glorying in regard of himself  
<sup>5</sup>alone, and not of <sup>2</sup>his neighbour. For each man shall  
bear his own <sup>3</sup>burden.

<sup>6</sup> But let him that is taught in the word communicate  
<sup>7</sup>unto him that teacheth in all good things.

The Church a Building in Christ. Eph. II. 19-22

So then  
ye are no more strangers and sojourners, but ye are  
fellow-citizens with the saints, and of the household  
<sup>20</sup>of God, being built upon the foundation of the apo-  
stles and prophets, Christ Jesus himself being the  
<sup>21</sup>chief corner stone; in whom <sup>2</sup>each several building,  
fitly framed together, groweth into a holy <sup>3</sup>temple in  
<sup>22</sup>the Lord; in whom ye also are builded together <sup>4</sup>for  
a habitation of God in the Spirit.

The church Col. I, 24, II, 19

24 Now I rejoice in my sufferings for your sake, and  
fill up on my part that which is lacking of the afflic-  
tions of Christ in my flesh for his body's sake, which  
25 is the church;

and not 19  
holding fast the Head, from whom all the body, being  
supplied and knit together through the joints and  
bands, increaseth with the increase of God.

To spirit, love, industry, peace. Col. III, 12-17

12 Put on therefore, as God's elect, holy and beloved,  
a heart of compassion, kindness, humility, meekness,  
13 longsuffering; forbearing one another, and forgiving  
each other, if any man have a complaint against  
any; even as <sup>7</sup>the Lord forgave you, so also do ye:  
14 and above all these things *put on* love, which is the  
15 bond of perfectness. And let the peace of Christ

<sup>1</sup>rule in your hearts, to the which also ye were called  
in one body; and be ye thankful. Let the word of 16  
<sup>2</sup>Christ dwell in you richly in all wisdom; teaching  
and admonishing <sup>3</sup>one another with psalms *and*  
hymns *and* spiritual songs, singing with grace in  
your hearts unto God. And whatsoever ye do, 17  
in word or in deed, *do* all in the name of the  
Lord Jesus, giving thanks to God the Father through  
him.

85

The Church a body in Christ of C. Eph. IV, 16, Col. III, 15.

from whom all the body fitly framed  
and knit together <sup>3</sup>through that which every joint  
supplieth, according to the working in *due* measure of  
each several part, maketh the increase of the body unto  
the building up of itself in love.

And let the peace of Christ  
<sup>1</sup>rule in your hearts, to the which also ye were called  
in one body; and be ye thankful.

The Bride of Christ E. V. 22-33.

22 Wives, *be in subjection* unto your own husbands, as  
23 unto the Lord. For the husband is the head of the wife,  
as Christ also is the head of the church, *being* himself  
24 the saviour of the body. But as the church is subject  
to Christ, <sup>6</sup>so *let* the wives also *be* to their husbands  
25 in everything. Husbands, love your wives, even as  
Christ also loved the church, and gave himself up for  
26 it; that he might sanctify it, having cleansed it by the  
27 <sup>7</sup>washing of water with the word, that he might pre-  
sent the church to himself a glorious *church*, not having  
spot or wrinkle or any such thing; but that it should  
28 be holy and without blemish. Even so ought hus-  
bands also to love their own wives as their own  
bodies. He that loveth his own wife loveth himself:  
29 for no man ever hated his own flesh; but nourisheth  
30 and cherisheth it, even as Christ also the church; be-  
31 cause we are members of his body. For this cause  
shall a man leave his father and mother, and shall  
cleave to his wife; and the twain shall become one  
32 flesh. This mystery is great: but I speak in regard  
33 of Christ and of the church. Nevertheless do ye also  
severally love each one his own wife even as himself;  
and *let* the wife *see* that she fear her husband.

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Holy, sober vigilance in the light of Christ's coming

I Th. v, 1-11.

5 But concerning the times and the seasons, brethren,  
2 ye have no need that aught be written unto you. For  
yourselves know perfectly that the day of the Lord so  
3 cometh as a thief in the night. When they are say-  
ing, Peace and safety, then sudden destruction cometh  
upon them, as travail upon a woman with child; and  
they shall in no wise escape. But ye, brethren, are 4  
not in darkness, that that day should overtake you <sup>1</sup>as  
a thief: for ye are all sons of light, and sons of the 5  
day: we are not of the night, nor of darkness; so 6  
then let us not sleep, as do the rest, but let us watch  
and be sober. For they that sleep sleep in the night; 7  
and they that be drunken are drunken in the night.  
But let us, since we are of the day, be sober, putting 8  
on the breastplate of faith and love; and for a helmet,  
the hope of salvation. For God appointed us not 9  
unto wrath, but unto the obtaining of salvation through  
our Lord Jesus Christ, who died for us, that, whether 10  
we <sup>2</sup>wake or sleep, we should live together with him.  
Wherefore <sup>3</sup>exhort one another, and build each other 11  
up, even as also ye do.



57

Unessentials of the real thing. I J. I. 3, 4, 5. VI, 20, 21.

J. II. 8, 9

As I exhorted thee to tarry at Ephesus, when I was <sup>3</sup> going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither <sup>4</sup> to give heed to fables and endless genealogies, the which minister questionings, rather than a <sup>1</sup> dispensation of God which is in faith; *so do I now*. But the end <sup>5</sup> of the charge is love out of a pure heart and a good conscience and faith unfeigned:

O Timothy, guard <sup>4</sup> that which is committed unto *thee*, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have <sup>5</sup> erred concerning <sup>21</sup> the faith.

Grace be with you.

Faithful is the saying, and concerning these <sup>8</sup> things I will that thou affirm confidently, to the end that they which have believed God may be careful to <sup>5</sup> maintain good works. These things are good and profitable unto men: but shun foolish questionings, <sup>9</sup> and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.



Walking in Christ. Col. II, 6: 14, 5:

What does this mean? Col II, 9-15 I Th II, 12.

In the Epistle of Barnabas, Chrs. are described as a 'new type' of men.

Grizocher & others maintain that it is in what he says on this subject that we are to recognize the distinctiveness of the teaching of Paul on the death of Christ & that he is alone & original among the teachers of apostolic Christianity. In the emphasis he lays on that event as a death to sin, con-  
taining in it the potentiality of our death to it, our entire deliverance in this way from its power" *Barnabas* p. 98

Phrasing God. Col II, 5

The power & form of godliness II Th III, 5

holding a form of  
godliness, but having denied the power thereof: from  
6 these also turn away.

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### 3. Paul's Standard of a Christian's conduct.

There is a distinct standard of life for us.

Phil. I. 27. II, 14, 15, XIII, 12-14. Rom. XII-XV.

Only <sup>5</sup>let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving <sup>6</sup>for the <sup>28</sup>faith of the gospel;

Do all things without murmurings and disputings; <sup>14</sup>that ye may be blameless and harmless, children of <sup>15</sup>God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as <sup>7</sup>lights in the world, holding forth the word of life; <sup>16</sup>

The <sup>12</sup>night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, <sup>13</sup>as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, <sup>14</sup>and make not provision for the flesh, to fulfil the lusts thereof.

The body in Christ, a temple of the H. Spirit I Cor. III, 16, 17

<sup>16</sup> Know ye not that ye are a <sup>3</sup>temple of God, and that <sup>17</sup>the Spirit of God dwelleth in you? If any man destroyeth the <sup>3</sup>temple of God, him shall God destroy; for the <sup>3</sup>temple of God is holy, <sup>4</sup>which temple ye are.

Crucified with Christ. Col. III, 1-4.

Mortifying & putting on. Col. III, 5-10

3 If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. 3 For ye died, and your life is hid with Christ in God. 4 When Christ, *who is* <sup>3</sup> our life, shall be manifested, then shall ye also with him be manifested in glory. 5 <sup>4</sup> Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God <sup>5</sup> upon 7 the sons of disobedience; <sup>6</sup> in the which ye also 8 walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, 9 railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old 10 man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him:

Purity. E. 10, 17-24. II Cor. II, 20-26. I Th. IV, 2-8

17 This I say therefore, and testify in the Lord, that ye no longer walk as the Gentiles also walk, in the 18 vanity of their mind, being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardening 19 of their heart; who being past feeling gave themselves up to lasciviousness, <sup>4</sup> to work all uncleanness with 20 <sup>5</sup> greediness. But ye did not so learn Christ; if so be 21 that ye heard him, and were taught in him, even as 22 truth is in Jesus: that ye put away, as concerning your former manner of life, the old man, which waxeth 23 corrupt after the lusts of deceit; and that ye be re- 24 newed in the spirit of your mind, and put on the new man, <sup>1</sup> which after God hath been created in righteousness and holiness of truth.

The new creature II Cor. v, 14-17, 21 - Gal. II. 20

"He died by death for me that I might live his life for him."

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him* so no more. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new.

Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him.

I have been crucified with Christ; yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me.

Loathing of impurity. II Cor. v. 6, 14-18, vi. 1

in pureness, in knowledge, in longsuffering, in kindness, in the <sup>1</sup>Holy Ghost, in love unfeigned, in the word of truth, in the power of God;

Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with <sup>3</sup>Belial? or what portion hath a believer with an unbeliever? And what agreement hath a <sup>4</sup>temple of God with idols? for we are a <sup>4</sup>temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore

Come ye out from among them, and be ye separate,

saith the Lord,

And touch no unclean thing;

And I will receive you,

And will be to you a Father,

And ye shall be to me sons and daughters,

saith the Lord Almighty.

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.



A holy life is the reward *to* II Ti. II, 19-26.

19 Howbeit the firm foundation of God standeth, having  
this seal, The Lord knoweth them that are his: and,  
Let every one that nameth the name of the Lord  
20 depart from unrighteousness. Now in a great house  
there are not only vessels of gold and of silver, but  
also of wood and of earth; and some unto honour,  
21 and some unto dishonour. If a man therefore purge  
himself from these, he shall be a vessel unto honour,  
sanctified, meet for the master's use, prepared unto  
22 every good work. But flee youthful lusts, and follow  
after righteousness, faith, love, peace, with them that  
23 call on the Lord out of a pure heart. But foolish and  
ignorant questionings refuse, knowing that they gen-  
24 der strifes. And the Lord's <sup>5</sup>servant must not strive,  
25 but be gentle towards all, apt to teach, forbearing, in  
meekness <sup>6</sup>correcting them that oppose themselves; if  
peradventure God may give them repentance unto the  
26 knowledge of the truth, and they may <sup>7</sup>recover them-  
selves out of the snare of the devil, having been  
<sup>8</sup>taken captive <sup>9</sup>by the Lord's servant unto the will of  
God.

Paul's own fight with lust. *vs* Bruce

Continuance I Cor. vii, 1-7 Tit. I, 15, 16.

True free cover I Cor. vii, 25-40



Appears for holiness & complete works, fatherhood

II Cor. XIII, 7, 9, 11 Perfect. Rev III, 15

Now we pray to God that ye do no evil; not that we may appear approved, but that ye may do that which is honourable, <sup>5</sup> though we be as reprobate. For we can do nothing against the truth, <sup>8</sup> but for the truth. For we rejoice, when we are weak, and ye are strong: this we also pray for, even your <sup>10</sup> perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.

<sup>11</sup> Finally, brethren, <sup>6</sup>farewell. Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you.

Let us <sup>15</sup> therefore, as many as be perfect, be thus minded: and if in anything ye are otherwise minded, even this shall God reveal unto you:

Flesh vs. spirit Jas. v, 16-26. Jas. vi, 8. Rom. viii. Cor. 2:3

But I say, Walk by the Spirit, and ye shall not fulfil <sup>16</sup> the lust of the flesh. For the flesh lusteth against the <sup>17</sup> Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, <sup>18</sup> ye are not under the law. Now the works of the flesh <sup>19</sup> are manifest, which are *these*, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, <sup>20</sup> jealousies, wraths, factions, divisions, <sup>5</sup>heresies, envy- <sup>21</sup> ings, drunkenness, revellings, and such like: of the which I <sup>6</sup>forewarn you, even as I did <sup>6</sup>forewarn you, that they which practise such things shall not <sup>22</sup> inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, <sup>1</sup>temperance: against such <sup>23</sup> there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

<sup>25</sup> If we live by the Spirit, by the Spirit let us also <sup>26</sup> walk. Let us not be vainglorious, provoking one another, envying one another.

For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

Complete men II Jo. III, 17

that the man of God may be complete, 17  
furnished completely unto every good work.

*plain*  
Pure speech & thought. E. 14, 29; v. 3-6, Phil. 4, 8. Col. 4, 6.

Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear.

But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, nor foolish talking, or jesting, which are not befitting: but rather giving of thanks. For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience.

Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.

*Appeal to moderation I Cor. XVI, 13*

13 Watch ye, stand fast in the faith, quit you like men, 14 be strong. Let all that ye do be done in love.

A "Knecht" man. John. §. I. 3-14 Reckon

of in a sense we are already 'dead' in Christ, we are nevertheless  
& 'reborn ourselves' to be dead, to cultivate invisibility, & the de-  
sires & aversions of the old life. We are to crucify the desires of the flesh,  
& live to God, to walk in the spirit of the new life. The imperative mood  
is used as were as the indicative. We are personally to become what  
in Christ we already are. We must make all our personal possession  
the freedom from sin & the flesh which were made good for all  
humanity when Christ died to sin, & that spirituality of living life  
which was learned for us when Christ rose from the dead. And here  
we are to observe Paul's method as a model, as one who has  
found in Christ the secret of a victorious moral life, the key to the at-  
tainment of the moral ideal. He does not say, as a Christ acted  
in this & that detail of the earthly life. He does not dwell on separate  
features of the character of the historic Jesus, or his imitations there in  
these. He sets the risen Christ before us as our model, & bids us  
follow him who is as the embodiment of our true life & contains  
within us the potentiality of our own and better character. Only do  
with Christ to the flesh & live with him to live the life of the spirit & so  
goodness will grow out of that root; concern yourself with the principles  
rather than with details. It has been said "Take care of the little things  
of life & the great one will take care of themselves" in the manner of  
the Knecht which is sometimes, & with a certain degree of truth. It  
applies to the service of God. But much more it has that in relation  
we should take care of the great things, the right one take care  
of themselves. Christianity is not argued as an act by long proofs,  
it does not cause & forbid human nature with a proving tool;  
it makes the whole man, first bowing at his own eyes head &  
then casting him in a mold" (Journal Ep. of St Paul. vol. III -  
Lutetian 20 p. 117) It was this that Paul apprehended & applied Christ as  
an ethic. Before the eye crucified but now risen Christ before his  
readers as the embodiment of the principle of the true life. He lived  
then die with him & the spirit of the life were do the rest. Rom. 8-11



Liberty & Transformation. II Cor. III, 12-18, Col. II, 16-23.

12 Having therefore such a hope, we use great boldness  
13 of speech, and are not as Moses, who put a veil upon  
his face, that the children of Israel should not look  
steadfastly <sup>7</sup> on the end of that which <sup>8</sup> was passing  
14 away: but their <sup>8</sup> minds were hardened: for until this  
very day at the reading of the old <sup>9</sup> covenant the same  
veil <sup>10</sup> remaineth unlifted; which *veil* is done away in  
15 Christ. But unto this day, whensoever Moses is read,  
16 a veil lieth upon their heart. But whensoever <sup>11</sup> it shall  
17 turn to the Lord, the veil is taken away. Now the  
Lord is the Spirit: and where the Spirit of the Lord  
18 is, *there* is liberty. But we all, with unveiled face  
<sup>12</sup> reflecting as a mirror the glory of the Lord, are  
transformed into the same image from glory to glory,  
even as from <sup>13</sup> the Lord the Spirit.

No 2

Let no man therefore judge you in meat, or in 16  
drink, or in respect of a feast day or a new moon or  
a sabbath day: which are a shadow of the things to 17  
come; but the body is Christ's. Let no man rob you of 18  
your prize <sup>9</sup> by a voluntary humility and worshipping  
of the angels, <sup>10</sup> dwelling in the things which he hath  
<sup>11</sup> seen, vainly puffed up by his fleshly mind, and not 19  
holding fast the Head, from whom all the body, being  
supplied and knit together through the joints and  
bands, increaseth with the increase of God.

20 If ye died with Christ from the <sup>1</sup> rudiments of the  
world, why, as though living in the world, do ye sub-  
21 ject yourselves to ordinances, Handle not, nor taste,  
22 nor touch (all which things are to perish with the  
using), after the precepts and doctrines of men?  
23 Which things have indeed a show of wisdom in will-  
worship, and humility, and severity to the body;  
*but are not of any* <sup>2</sup> value against the indulgence of  
the flesh.

II Cor. XIV

Brethren, be not children in mind: howbeit in 20  
malice be ye babes, but in mind be <sup>5</sup> men. In the law 21



Suppering way. Good temper Root. Carter, 178, 60

Doire good. Gal. v. 6-12

6 But let him that is taught in the word communicate  
7 unto him that teacheth in all good things. Be not de-  
ceived; God is not mocked: for whatsoever a man  
8 soweth, that shall he also reap. For he that soweth  
unto his own flesh shall of the flesh reap corruption;  
but he that soweth unto the Spirit shall of the Spirit  
9 reap eternal life. And let us not be weary in well-  
doing: for in due season we shall reap, if we faint not.  
10 So then, as we have opportunity, let us work that  
which is good toward all men, and especially toward  
them that are of the household of the faith.

*de litigation I Cor. vi. 1-11*

Dare any of you, having a matter against <sup>1</sup>his neighbour, go to law before the unrighteous, and not before the saints? Or know ye not that the saints shall <sup>2</sup>judge the world? and if the world is judged by you, are ye unworthy <sup>2</sup>to judge the smallest matters? Know ye not that we shall judge angels? how much <sup>3</sup>more, things that pertain to this life? If then ye have <sup>4</sup><sup>3</sup>to judge things pertaining to this life, <sup>4</sup>do ye set them to judge who are of no account in the church? I say *this* to move you to shame. Is it so, that there <sup>5</sup>cannot be *found* among you one wise man, who shall be able to decide between his brethren, but brother <sup>6</sup>goeth to law with brother, and that before unbelievers? Nay, already it is altogether <sup>5</sup>a defect in you, that ye <sup>7</sup>have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye <sup>8</sup>yourselfs do wrong, and defraud, and that *your* brethren. Or know ye not that the unrighteous shall <sup>9</sup>not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor <sup>10</sup>thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And <sup>11</sup>*Bm* such were some of you: but ye <sup>6</sup>were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also <sup>2</sup>be tempted. Bear ye one another's burdens, and so <sup>3</sup>fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth <sup>4</sup>himself. But let each man prove his own work, and then shall he have his glorying in regard of himself <sup>5</sup>alone, and not of <sup>2</sup>his neighbour. For each man shall bear his own <sup>3</sup>burden.

*Giving II Cor. VIII, 17*

Opinion of say. Gal 2:17

For if a man thinketh himself  
to be something, when he is nothing, he deceiveth  
4 himself.

Kingsley

Redeeming time Gal 4:10 Pascal 74, Repur 233

Walk 5

in wisdom toward them that are without, <sup>9</sup>redeeming  
the time.

Exumen Nowverish dogh

The rottenness in wood that will come on us II Ti. III

I Ti. VI, 11-16

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lowliness, meekness, stability E. IV. Phil. II, 1-11

For even when we were with you, this we commanded you, If any will  
11 not work, neither let him eat. For we hear of some  
that walk among you disorderly, that work not at all,  
12 but are busybodies. Now them that are such we  
command and exhort in the Lord Jesus Christ, that  
13 with quietness they work, and eat their own bread.

Moderation, full measure. Phil. IV, 5

Let your <sup>5</sup>forbearance be known unto all men. 5  
The Lord is at hand.

Quiet industry. 1 Th. III, 14. 1 Th. IV, 11, 12. 1 Th. III, 10-13.

And let our <sup>14</sup>people also learn to <sup>5</sup>maintain good works for necessary  
<sup>8</sup>uses, that they be not unfruitful.

11 and more; and that ye <sup>3</sup>study to be quiet, and to  
do your own business, and to work with your hands,  
12 even as we charged you; that ye may walk honestly  
toward them that are without, and may have need of  
nothing.

Steady, sober vigilance - "The same." 1 Th. V, 1-10

Entered no subject. But. Prohibited. Search on list.



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Quiet, godly, grave life. I Ti. II, 2

for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity.

Prayer, peace, holiness. I Ti. II, 8. II Th. III, 16

8 I desire therefore that the men pray in every place, lifting up holy hands, without wrath and <sup>6</sup>disputing.

16 Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all.

Rules & Principles - Eph. 10-21

Love. I Cor. XIII, XVI, 14, I Th. II 9

but fear but love & power our spirit. II Cor. I 7

gentleness & strife. II Cor. II 24

Mr. Goodwin 47, 44

"Mr. religion breaking household laws" wordsworth.

Family life E. V. 22-33, VI, 1-4

The Gospel picture of character in a home & in society.

John II

Emphasis ever laid on conduct. J. II, 10, III, 1-11, 14

Military figures. 15c. I, 18

Arms of God. 8. V. 12-18

Athletic figures 11 5c. 10 2-6

Rushin 67.



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